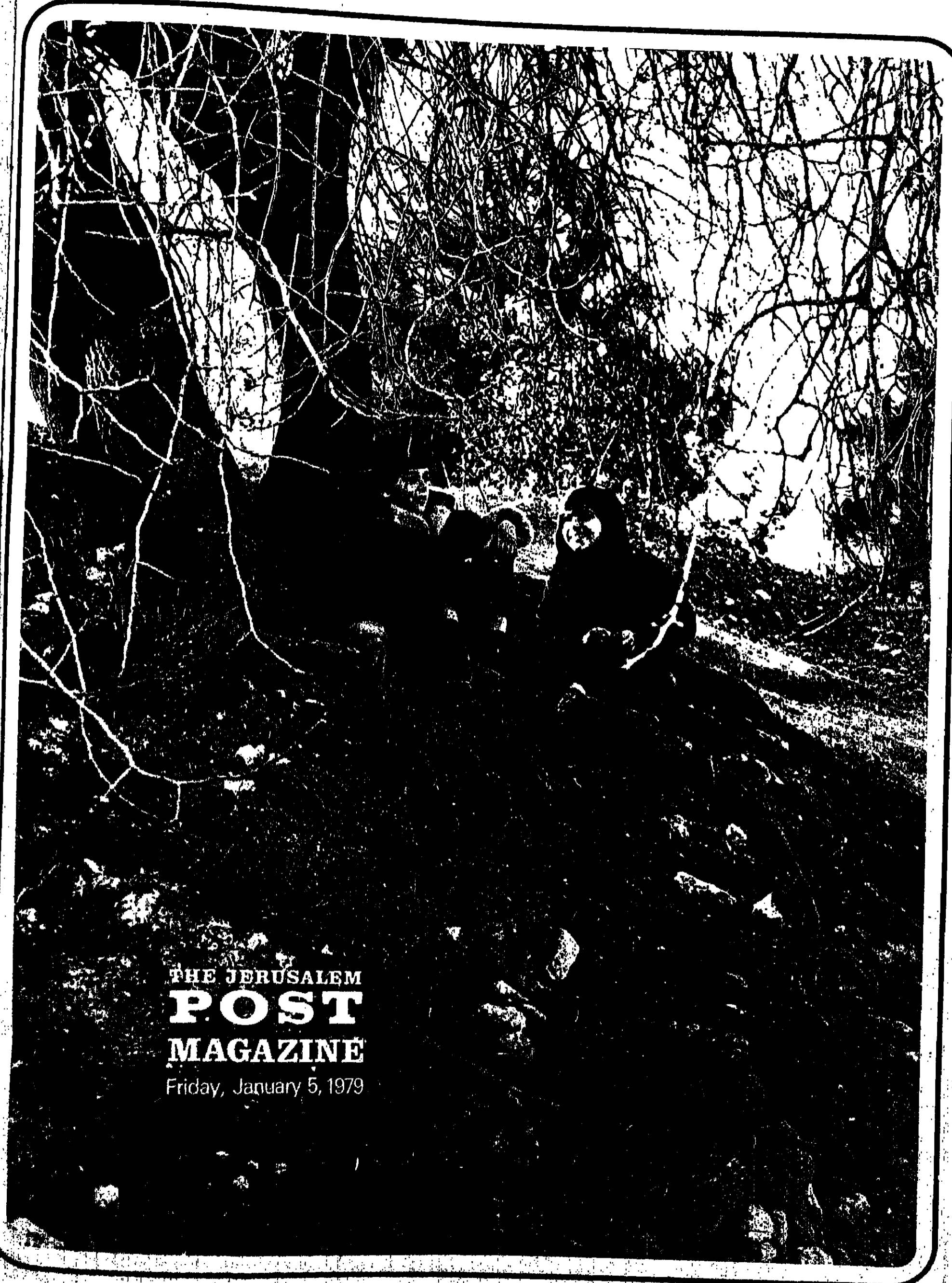


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THE JERUSALEM
POST
MAGAZINE
Friday, January 5, 1979



On the cover: Children sit under an oak tree, believed to be 400 years old, in Jerusalem's Independence Park. Photograph by Mike Goldberg.

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SHAH Mohammed Reza Pahlavi, until recently Iran's all-powerful leader, cannot cope with the situation in his country or restore order. He appears today as a weak and helpless monarch who can neither claim to be accepted by his people as a benign ruler, nor impose himself as a feared and respected dictator.

Instead of dictating a solution, he has been searching for a compromise with opposition groups. He has turned to his former enemies and is offering to withdraw from actual involvement in political affairs — he is prepared to be a constitutional monarch, leaving the policy-making to people he previously preferred to see in prison.

Yet Ayatollah Khomeini, the leader of the religious opposition, and Karim Sanjabi, who heads the powerful National Front (which governed Iran in 1951-53, led Iran's struggle for oil nationalization, and has opposed the Shah since August 1953) are rejecting any solution that would permit the Shah to remain in power, even only nominally.

Apparently they are drunk with their success in organizing mass demonstrations, strikes and riots and believe in their power to dictate a solution that will end the crisis.

It is of course very difficult to forecast what will happen in Iran. But it appears that the establishment of a new government under Shahpour Bakhtiyar, a leading member of the National Front, may produce a compromise solution to the crisis.

The Shah will probably give a free hand to Bakhtiyar and permit him to carry out far-reaching internal and foreign-policy changes, as long as Bakhtiyar acknowledges the Shah as head of state.

The Shah would agree to this, not only out of weakness, but because he believes that any handing over of responsibility to the opposition will cause a split within their ranks and prepare the ground for his return.

Here the Shah has historical experience to go by. Between 1951 and 1953 he was forced to relinquish most of his power to a coalition of the same forces that oppose him today: the National Front and the religious opposition. However, after less than a year, these two groups turned against each other and made it possible for the Shah to return to power.

Although Sanjabi, as leader of the National Front, has publicly opposed Bakhtiyar, he might quietly give his support to a new government led by him. Such a move, irrational as it sounds, offers several advantages. In the present crisis, the National Front under Sanjabi's leadership has been in the background, leaving the initiative and the organization of the masses to the religious opposition headed by Khomeini. By quietly supporting Bakhtiyar's new government, Sanjabi can put his men into positions of power and gain important advantages over Khomeini.

However, there are serious stumbling blocks to be overcome before Bakhtiyar can gain power. And even if he succeeds in forming a government, he might find himself being blamed by the public for Iran's existing economic and social ills. Also, government responsibility will mean making decisions, which might lead to a split in his own ranks.

The arguments in favour and against a solution of the present Iranian crisis by giving power to

The Iranian connection

YAIR HIRSCHFELD looks at the prospects for internal compromise in strife-torn Iran and tries to predict the future of Iran-Israel relations.



Iranian premier-designate Bakhtiyar, who has cast doubts on oil sales to Israel.

Bakhtiyar show that everything is still open. Yet one may be certain about the following four points:

First, the position of the Shah is weakening from day to day. Second, a crucial consideration is whether or not the Shah will be forced to leave the country for a "winter holiday" or a "medical check-up."

The Shah knows that one of the few trump-cards he still has is his presence in Iran. It will be very difficult for the present opposition to force the Shah physically to abdicate, by arresting or killing him, as they would turn him into a martyr, and turn public opinion against them.

Third, the Shah's search for a compromise is leading to greater radicalization. The longer the crisis goes on, the more prepared the Shah appears to be to give in to the demands of his opponents. Any solution that is achieved will therefore almost surely bring about a marked change of Iran's interior and foreign policies.

Fourth, any compromise feasible today will take all the power — at least temporarily — from the Shah, and place it in the hands of Bakhtiyar, or of another National Front member, or perhaps even of Sanjabi. Bakhtiyar, Sanjabi, and other National Front figures have an interest in keeping the Shah nominally in power, in order to lessen their dependence on Khomeini and his religious opposition and keep the option to cooperate with the Shah against Khomeini and obtain some control over the army.

MANY IMPONDERABLES remain. The army is still an important force. The present army leadership, which is pro-Western in outlook, differs from Khomeini and the religious circles in almost every aspect. It also resents the demands of religious circles to cut army expenses. Moreover, the appeals of religious leaders to

mainly to pressures from his co-fighter Ayatollah Kashani, a man who led Iran's religious fanatics.

For Kashani then, as much as for Khomeini today, an anti-Israel policy comprised an integral part of the search for Islamic solidarity, and the fight against any Western intrusion or influence in the Middle East.

However, Mosaddeq's decision to withdraw Iran's representative from Israel was not only due to religious pressure. Mosaddeq wished to demonstrate that his foreign policy was different from the one followed previously by the Shah, who had strongly advocated the establishment of diplomatic ties with Israel.

One can accordingly expect these two considerations — pressure from the religious and the need to formulate a policy different from the Shah's — to influence Bakhtiyar if and when he takes over.

Mosaddeq's attitude towards Israel became even more hostile in September 1961, when Iran supported Egypt's contention in the Security Council that she had the right to prevent Israeli ships, as well as ships carrying cargoes to and from Israel, from passing through the Suez Canal.

The radicalization of Iran's policy towards Israel in autumn 1961 did not sid Mosaddeq in his attempt to gain Arab support for his struggle to nationalize his country's oil. And similar considerations may be expected to influence Shahpour Bakhtiyar.

THE NEXT Iranian government will have to redefine the country's role in the international community. There can be little doubt that the new regime will court Arab support in general, and Arab radical support in particular. And the best way of doing this is to adopt an anti-Israel policy.

Furthermore, Bakhtiyar, who does not even enjoy the full support of the National Front, will most probably look for support from religious circles. And one way of doing this is to adopt an anti-Israel policy.

But the picture is not as dark as it seems at first sight. Looking back to the development of Iran-Israel relations under Mosaddeq, we find that in April 1952, an intense effort was made to attract customers for Iran's oil and the Iranian government turned to Israel, offering us oil at a 25 per cent reduction.

Israel rejected the offer, probably as a result of British pressure. Nevertheless, the Iranians continued to seek an improvement of relations. In June 1952, the Iranian proposed putting the Iranian Embassy in Ankara in charge of Iranian interests in Israel — clearly a step towards the renewal of diplomatic relations. Again Israel turned down the proposal, this time hoping to oblige Iran to re-establish full diplomatic relations.

Then in autumn 1952 Israel supported Iran's candidacy to the Security Council. A further improvement of relations took place early in 1953, when Mosaddeq was still in power. In February of that year Air France was permitted to establish a direct air link between Tel Aviv and Teheran.

In June 1953 trade relations between Iran and Israel were formalized. An agreement was signed which provided for a straight barter deal to the value of \$500,000 annually. Iran's government-owned Bank Mellat provided the financial facilities for this agreement.

The change in Mosaddeq's attitude towards Israel was motivated mainly by the growing friction between him and the religious circles led by Kashani. Mosaddeq used Iran's relations with Israel as a weapon against Kashani, Bakhtiyar, or any other leader of the National Front in power, might tend to do the same.

A second factor influencing Mosaddeq was the lack of Arab support.

In the short term, the new regime will probably get a warm welcome from several — particularly radical — Arab states.

In the long run, however, the existing cultural gap, as well as opposing geopolitical interests, and the historically rooted mistrust between Arabs and Iranians are going to work in favour of Iran-Israel relations.

The leading members of the National Front are undoubtedly aware of this. It should be noted that Bakhtiyar belongs to the former Iranian Party, a political group which opposes to this day the withdrawal of Iran's claim over Bahrain.

A RENEWAL of Iran's claim over Bahrain, which is a major point in the party's political programme, would clearly drive a wedge between the new Iranian government and the Arab world and thereby induce Iran to seek again friendship with Israel.

Another factor that influenced Mosaddeq to improve relations with Israel in 1952-53, was his desire to bring about a rapprochement with the U.S. and to use Israel as a stepping stone to Washington. Since Mosaddeq's time, cooperation with Israel has played a major role in Iran's policy towards the U.S. Israel has proved on several occasions during the past 20 years that her support of Iranian interests in the White House has been of considerable importance.

WE DO NOT yet know what the new government's attitude towards the superpowers is going to be. A change in Iran's total commitment to the West seems imminent. Nevertheless, Iranian fears of the Soviet Union, provoked by a common border that is over 2,000 km. long, will sooner or later drive Iran to re-establish friendly relations with the Western world.

And improving relations with Israel might again prove to be an effective way of doing so.

Iran's politicians and diplomats are aware of these long-range political considerations and therefore will have an interest in preventing a deterioration of Iran-Israel relations to the point of no return.

But in the near future, Israel will greatly feel the impact of change in that country. Her exports to Iran, which amount to some \$100m. annually, will be affected.

Iranian oil supplies to Israel, which have now ceased due to the stoppage of Iran's oil production, might not be renewed.

Diplomatic and military cooperation might be stopped. The Shah's activities to support the Sadat peace initiative have already become irrelevant. The new government will probably oppose Sadat's peace moves.

Israel will certainly need much diplomatic skill, patience and luck to save its friendship with Iran from falling apart.

Dr. Hirschfeld is a lecturer in Middle East history at Tel Aviv University, and a research fellow at the Shiloah Institute.

SIXTY YEARS AGO this week, on January 3, 1919, the Emir Feisal, representing and acting on behalf of the Arab Kingdom of Hedjaz, and Dr. Chaim Weizmann, representing and acting on behalf of the Zionist Organization, met in London to sign an agreement which has traditionally been viewed as the only recognition ever granted the Jewish people in Palestine by any Arab leader of stature and influence. As 1979 starts, the State of Israel is still struggling to win the formal recognition and friendship of the largest and most powerful of its Arab enemies, whose president, Anwar Sadat, may be seen — with all the differences in time and circumstances — as the heir of the handsome young Arabian prince whose name is etched forever in the annals of Zionism as the movement's only true friend in the Middle East.

Stressing the "racial kinship and ancient bonds between the Arabs and the Jewish people," and noting that "the surest means of working out the consummation of their national aspirations is through the closest possible collaboration," the agreement quickly won an honoured place in the pantheon of declarations, statements and resolutions that set out Zionist aspirations vis à vis the Arab world.

Whenever the future of the National Home was questioned, or political decisions were in the offing, the agreement was dusted off and wheeled into the propaganda fray.

In 1936, for example, when the Arab "disturbances" resulted in the appointment of the Royal Commission on Palestine and the first formal partition plan, a Zionist-controlled news agency in Cairo, acting on orders from the Jewish Agency in Jerusalem, released to the Egyptian press, and thence to such influential organs as the London Times, the "accop" of the Emir's declaration of support for the Jewish National Home. But long before then Feisal's vision, as Abba Eban has written, in the classic tradition of Zionist historiography, had been "allowed to perish."

WHAT WAS that vision and what was the reality behind it?

The idea that the leaders of the Jewish and Arab national movements should get together came from the British Foreign Office, and was probably conveyed to Weizmann by William Ormsby-Gore, the British officer attached to the Zionist Commission that came to Palestine in early 1918.

Feisal was a good man to talk to. His father, the Sharif Hussein of Mecca, was the undisputed leader of Arab nationalism and the Hedjaz revolt against the Turks. The British government had made him promises — in the contentious "McMahon Letters" — of Arab independence throughout Syria and Iraq, but not in Palestine. There seemed every reason to suppose that the two movements would be able to cooperate.

Even before his first meeting with the Hashemite Emir, Weizmann had decided that it was necessary to treat the Palestine question as part of the broader Arab question. The former, he believed, was "an economic problem, not a political one," while it was with Feisal that the Zionists would establish "a real political entente."

This was not mere rhetoric or propaganda. Many people sincerely believed — as many

Mirage into myth

IAN BLACK recounts the history of the abortive agreement between the Emir Feisal and Weizmann that might, in other circumstances, have given an entirely different shape to events in Eretz Yisrael.



believe equally sincerely today — that the Arabs, with their vast domains stretching from the Atlantic to the Caucasus, should be "reasonable" and "magnanimous" enough to allow the Jews to settle in their historic homeland in "tiny" Palestine.

To strengthen this argument, Zionists evoked traditional European stereotypes, which were not without undertones of contemporary racism, about the "true Arab type" of the desert, to whom Palestine was not indispensable, as it was to the Jewish national movement.

Weizmann's own meetings with Arab representatives in Cairo and Palestine in early 1918 had further convinced him that their deep suspicion, obstinacy and "a state of mind which made negotiations impossible," would make it hard to remove "local misconceptions of our real aims."

Already aware, only six months after the Balfour Declaration, of Palestinian opposition to the Zionist enterprise, he hoped an agreement with Feisal would seal the seal of Arab approval on the Jewish National Home.

He proposed, he wrote to Arthur Balfour, to tell the Hedjaz prince "that if he wants to build a strong and prosperous Arab Kingdom it is we Jews who will be able to help him, and we only. We

Weizmann was deeply impressed by Feisal, who, he wrote to Vera, was "quite intelligent and a very honest man, handsome as a picture." The 33-year-old prince was "the first real Arab nationalist" he had met. He was pleased to find that Feisal, too, was "contemptuous of Palestinian Arabs, whom he doesn't even regard as Arabs."

He believed that the Emir expected "a great deal from collaboration with the Jews." This first meeting in the desert, Weizmann was to write later in *Trial and Error* — exaggerating the real significance of the encounter but merely echoing the mythological tones in which it was by then enshrined — laid the foundations of a life-long friendship. By the time the two men met again in December 1918, at a banquet hosted by Lord Rothschild in London, the Hedjaz prince was installed in Damascus and the Zionists felt that this amounted to the final fulfilment of Arab national aspirations.

THE HISTORIC agreement was signed in London on January 3, 1919, under the guidance of Lawrence.

The "Arab State" and "Palestine" were treated as separate and distinct entities; Zionists would provide financial aid and technical support for the new state, while Palestine would be governed in accordance with the terms of the Balfour Declaration. Underlying the whole agreement was the definite prospect that the Zionists would help Feisal secure a loan for his new state.

There was no mention, of course, of a Jewish state, but it was agreed that "all necessary measures" be taken "to encourage and stimulate immigration of Jews into Palestine on a large scale."

Feisal added a caveat to the agreement ("a perfectly understandable one as far as he was concerned," said Weizmann):

"If the Arabs are established as I have asked in my manifesto of January 4 addressed to the British Secretary of State for Foreign Affairs, I will carry out what is written in this agreement. If changes are made I cannot be answerable for failure to carry out this agreement."

Lawrence translated this into English from Feisal's Arabic handwriting.

IN THE MONTHS that followed the signature of the agreement, Feisal showed himself to be unable to deliver the goods he had promised Weizmann. A series of contradictory statements from the Emir, and especially an interview he gave to the French paper *Le Matin*, in which he declared his opposition to the creation of a "Jewish Commonwealth" in Palestine, got the Jews worried. But when the American Zionist Felix Frankfurter asked for an explanation of the "true" Arab position, Feisal was reassuring.

At the beginning of March 1919 he sent Frankfurter a "remarkable" letter reiterating the Arabs' "deepest sympathy" for Zionist aspirations: "The Jewish movement is national and not imperialistic. Our movement is national and not imperialistic; and there is room in Syria for us both. Indeed, I think that neither can be a real success without the other."

But later, Feisal was to deny having written the letter at all. Arab commentators have alleged that Lawrence forged the documents, including the Emir's

caveat, or did not know Arabic well enough to be able to translate it accurately. One source, admittedly hostile to Zionism, quoted Feisal as saying of Weizmann: "What does this man want? I would do anything to get rid of him. He tires me out by his long speeches."

FEISAL DID NOT really renege on the agreement. It was just that he had never taken it quite as seriously as Weizmann had. He expressed support for the Jews because he thought that their power and influence could help him gain control of Syria in the face of French opposition. The Zionists, of course, had encouraged him to believe that they could do this, so they should not have been entirely dumbfounded when he disappointed them. The Emir also argued, not entirely without justification, that as he had not obtained what he had hoped for from the Allies in Syria and Iraq (and this had been the point of his caveat) he was no longer bound to back Jewish aspirations. By the summer of 1919 he had succumbed to pressure from Arab nationalists in Palestine.

"Dr. Weizmann's agreement with Emir Feisal," a British military intelligence officer in Egypt reported back to London that August, "is not worth the paper it is written on or the energy wasted in the conversation to make it."

Yet for some time afterwards the Zionists continued to cling tenaciously to the hope that Feisal's commitment was a real one, that his acknowledgement of the complementary interests of Jews and Arabs genuinely represented the view of the awakening Arab national movement, that the "nice things" he said about them — especially in Europe — represented a political reality that could truly accommodate the desire for Jewish sovereignty in Palestine.

Even in the dark days of early 1920, when the Emir's agents in Damascus were busily fomenting anti-Zionist agitation and riots, and declaring that Palestine was an inseparable part of the United Arab Kingdom of Syria, some Zionists continued to believe that Feisal could be "won back" by a promise of Jewish intervention against French claims to Syria or by a loan from American Jewish bankers.

IN AUGUST 1920, after the French had driven Feisal out of Syria, a representative of the Zionist Executive, Dr. David Eder, met the deposed king in Haifa. Eder chastised him for being "too clever" and suggested that he might have had more success if he had pursued a "more straightforward policy."

Feisal, already dreaming of a triumphant return to his lost kingdom, was quick to ask for political support from the Zionist leaders, and "from the Jewish press, which is so powerful." He had nothing to offer in return.

This his vision perished. Although the agreement was doomed to fail, it was the nearest the Zionist movement has ever come to winning the recognition of the Arab world. Feisal's vision was selfish and short-lived, his motives were suspect, and he was unable to bind a single Arab to what he promised. After 60 years it is time for Zionists to appreciate that the Jewish National Movement has still to come to terms — in a real and binding peace agreement — with the Arab world that surrounds it. □

THE ONE THING Israel cannot do in the current negotiations with Egypt is refuse to sign the draft treaty.

This is the firm belief of a group of American professors currently visiting Israel.

The professors, including well-known specialists in political science, law, economics and physics, expressed this view after meeting many top Israeli leaders — including the prime minister and the defence minister — visiting army bases in Sinai and

settlements in Judea and Samaria.

Headed by Prof. Michael Walzer of Harvard, the group is in Israel under the auspices of the United Jewish Appeal's Faculty Advisory Committee, of which Walzer is chairman.

At a dinner with Shlomo Avineri, professor of political science at the Hebrew University and a former director-general of the Foreign Ministry, the visiting professors reacted to Avineri's analysis of the current situation.

The point of view Avineri expressed in the dialogue was undigestedly partisan. The dialogue, given in paraphrase except where direct quotes are used, reflects the professors' response to Avineri's analysis.

Indeed, an unexpected by-product of the evening was the emergence of Prof. Avineri, known in Israel as one of the more articulate spokesmen of the intellectual "doves" in the Labour Party, as a very hawkish dove. He admitted as much and ex-

plained that his presentation was determined both by the developments of the past year and by the basically dovish nature of his audience.

Avineri also revealed himself as a master of this form of political exposition, managing to down a four-course dinner at the Jerusalem Hilton without interrupting his argument for as much as a forkful. (Less polished performers usually go hungry.) In addition to Prof. Walzer, the other members of the group were:

Seymour Lipset of Stanford; Alan Dershowitz of the Harvard Law School; Frank Fisher of M.I.T.; Nelson Polsby of Berkeley; Sanford Lakoff of the University of California at San Diego; Philip Siegelman of San Francisco State; Marvin Chodorow of Stanford; Morton Halperin of the Center for National Security Studies and the American Civil Liberties Union; Andrew Sessler of Berkeley; Robert Rosenzweig of Stanford; and Roman Kolkowicz of UCLA.

The Americans also have a relatively clear conception of what they would like to see on the West Bank and Gaza. Quandt and Brzezinski truly believe that the PLO can be "deradicalized" by giving them the responsibility of a state of their own.

POLSBY: The first time I heard that thesis was eight years ago from Hebrew University sociologist Prof. Shmuel Eisenstadt in your own living room.

AVINERI: Well, there's a difference if the idea comes in hypothetical form from Israelis, or concretely from American policy-makers intent on pressuring Israel.

I would argue that the best way of deradicalizing the Palestinians would be to give them the decent option of a reasonable state as part of Jordan with the possibility of the PLO's fading away. But Carter has consistently supported the PLO option rather than Hussein.

The argument that the Americans are doing what they're doing in response to Saudi pressure is equally fatuous. If Sadat could withstand Saudi pressure on the question of the status of Jerusalem, so could Jimmy Carter. But he chose to go out of his way to declare that Jerusalem was not Israeli.

HALPERIN: I don't believe it is just a question of the radicalization thesis. It also has much to do with a Secretary of State who is entrenched with the idea of having an orderly world arrived at by orderly methods, and a president enamoured of the idea of achieving a foreign policy coup that eluded his predecessors.

But perhaps there is still a chance of persuading the "political types" around Carter, like Gerald Rafehoun and Hamilton Jordan — who are more sensitive to the impact on domestic politics — that excessive American pressure on Israel on the autonomy issue could jeopardize the prospects for an agreement. This in turn could bring about the collapse of the entire peace process embarrassingly close to the presidential elections. I do agree that American pressure has been entirely one-sided.

AVINERI: If we assume that the treaty will be signed shortly and that it includes a target date for early 1980 but that the autonomy elections, for whatever reason cannot be held at that time — that brings us to a little more than half a year before the presidential elections. In such a case, could we expect a temporary moratorium of at least one year on American pressures?

HALPERIN: Yes, I would like to add a definite impression I

gathered on our present visit, that there is nearly no Israeli planning being done to anticipate events. AVINERI: There is planning at many levels. The real problem is that there is no conveyor belt between the planners and the policy-makers.

HALPERIN: I meant planning on the details of the autonomy proposal. No one seems to be taking it seriously enough to be working up alternative plans for its implementation.

ROSENZWEIG: If for whatever reason you come to a point where you no longer subscribe to the assumption that Sadat really wants a separate peace more than a solution of the West Bank issue, then you're in real trouble. POLSBY: American officials have denied to us that they are showing favouritism. Israelis have told us just the opposite. What, if anything, is Israel doing in the way of public relations in the States to put its case across? AVINERI: The Begin government has been a disaster in its inability to explain Israel's case abroad, and especially in the U.S. They are learning, but slowly. I think the government also started off on the wrong foot with its anti-communist crusade, which weakened liberal support for Israel in the U.S.

What still can be done to recoup our position in American public opinion is to sign the best treaty we can get and then get off the logistical hook and address ourselves to the real issues in the hope of being able to renegotiate the territorial and autonomy issues.

But even if we sign, it should be obvious that we are not yet out of trouble. The Egyptians have been raising one new demand after the other and the Americans have not even taken the trouble to disguise their automatic support for all such new demands.

SESSLER: Why is Egypt raising these new issues? Is it a matter of malliciousness on her part and on the part of the U.S.?

AVINERI: To the extent that there is a streak of Egyptian malliciousness it is based on conclusions they could not fail to draw from America's behaviour. The latest Egyptian demands are predicated on the assumption that they can get away with murder, so why not try.

HALPERIN: The only way out is to hold another summit. I don't buy the argument of malliciousness on Carter's part. Carter may well believe that what he is doing is for Israel's good.

AVINERI: I am not at all sure. But if you are right, Carter is pulling a "George Ball" in trying to save Israel despite herself. An apt analogy would have been to argue at the time of the Spanish Inquisition that it was really in the Jews' best interest to embrace Christianity.

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On the dotted line

ROSENZWEIG: If there are people here who believe that Israel can get away with not signing a treaty — any treaty — they have no idea how brutal American pressure can still become. Jimmy Carter needs the signing of a treaty in sufficient time before the next presidential elections. The actual physical act of signing is what is important to Carter. Negotiating the details of the autonomy package is much more marginal to his administration.

WALZER: It has been our impression from nearly everybody to whom we have spoken here that everyone is unalterably opposed to any form of Palestinian sovereignty on the West Bank and Gaza. But the autonomy proposal cannot but lead to such sovereignty. I'd be interested to know what is in the minds of those Israelis who oppose such sovereignty but nonetheless put forward the idea of autonomy.

AVINERI: The idea is Begin's. There is a world of difference between Begin's original proposal of personal autonomy for the Palestinians in the territories as individuals and the concept of territorial autonomy that emerged from Camp David, but responsibility for the idea is his.

In order to understand how the idea of autonomy developed with Begin one has to go back to the peculiar political culture of the Revisionist Movement and the guiding ideology of the present government. For the Revisionists, as far back as the 1920s, the exact legal formulation of Zionism's political goals was always of paramount importance.

By contrast, the Labour Movement was always fuzzy, and possibly even dishonest at times in regard to the formulation of its ultimate goals. Labour, however, was always crystal-clear on the need to create social structures and institutions as a basis for the

this valuable arrangement.

Ideology is an additional constraint operating on the Begin government. It has declared that it would never countenance any other sovereignty on the West Bank and Gaza. This has effectively closed the Jordanian option.

Begin wanted a trade-off with Egypt whereby a separate peace would be obtained in exchange for a total withdrawal from Sinai plus an "open-ended moratorium" on decisions on the fate of the West Bank. Neither Egypt nor the U.S. see autonomy in that light. They view it as the first step in a phased Israeli withdrawal to the 1967 lines.

POLSBY: Should Israel have been surprised at this American interpretation and intention? AVINERI: I think that Begin was honestly surprised. But others in his government, Dayan for instance, should not have been. And I don't believe they were.

I would put down Begin's misreading of the Americans to his lack of experience in negotiating with political leaders in the open societies of the Free World. Ben-Gurion, Sharret, Meikol, Golda and even Rabin had accumulated such experience in different forms when they assumed the premiership. Begin had not. He comes from a much more parochial background than his predecessors and his 29 years in opposition did nothing to give him such essential experience.

LAKOFF: Wouldn't the signing of the treaty now open up the possibility of eventual Jordanian participation? AVINERI: In theory, yes. In political reality, no. The Camp David agreements, for example, use PLO language and code words — "legitimate rights," etc. — with which even Jordan is unhappy. The agreement effectively closes the option of granting the Jordanians a monopoly in representing the Arab population of the territories.

Or take the question of elections to the Autonomy Council. No one knows how this would work. A central problem in the Arab world has been its inability to create truly democratic institutions. Is it at all reasonable then to believe that the Palestinian autonomy will prove to be the one exception? LAKOFF: Did Begin perhaps

make the autonomy proposal in the expectation that it couldn't possibly work or be carried out? AVINERI: I don't know, but I wouldn't exclude the possibility. But if this is true, then bad mistakes were made after Camp David in arousing the Egyptians' suspicions in Israel to the effect that the autonomy plan was not so bad because it would either be sharply limited or simply not implemented.

WALZER: I'm not so sure you're right in assuming that the Palestinian "bride" will simply not be present at the autonomy nuptials. It may well turn out that the PLO, while overtly continuing to oppose the autonomy plan, will instruct its supporters in the territories to participate in the elections with an eye to winning control.

PARTICIPANT: You should not exclude the possibility of another option, that of a real Hussein-PLO rapprochement. The establishment of a PLO government-in-exile may be quite imminent and such a body may well operate formally through the Jordanian government in negotiating with Israel.

AVINERI: If you're talking about negotiating with Israel then you can't be talking about the PLO. They are capable of making tactical changes in their positions, but the very idea of talking directly to the Israelis is so foreign to their *raison d'être* as to make the juxtaposition of two such concepts impossible.

We realize of course that the PLO at times tries to convey such an impression for outside consumption. But our knowledge of the tenor and content of their internal discussions makes it very clear that at best these are tactical plays.

As it is I have very serious doubts as to the possibility of holding elections in the autonomy. What then can we do now? The only feasible option open to us at this time is to sign the treaty that has been worked out, with or without "quibbling" over the accompanying details (and I don't think they are really important), in the hope that we will have an opportunity to renegotiate the issue of the territories later on. I must add that it is possible that even if we sign we will not be getting a full peace with Egypt. But I still say we have to and should sign.

I believe we have already paid the full price for peace with Egypt by our far-reaching concession of total withdrawal from Sinai. One has to have unusual talent,

however, like our present government has, to have made such a major concession and not to have reaped the slightest credit for it in foreign public opinion. To give you an idea of the magnitude of this concession, I know that Begin told Peres, just before Peres went to meet Sadat in Salzburg last summer, that Israel's conceding the Rafiah salient and the Sinai airfields was entirely out of the question.

LAKOFF: Americans may well be having second thoughts, too, about having to shell out \$2 billion to move two airfields several kilometers from their present locations.

In view of the Proposition 13 "fever" [for cutting taxes] which is sweeping the States, it might be a timely idea to propose that Egypt agree to lease these airfields to Israel and that the U.S. give the \$2 billion to Egypt instead as part of the "Marshall Plan" aid Sadat is angling for.

HALPERIN: Everybody we have spoken to so far says there are four things that remain at the root of the disagreement, but everyone cites four different things. It seems to me that it has been implied that part of the problem stems from the particular constraints under which the Likud government is working. Isn't it possible to get the U.S. and Egypt to hold off and prevent the breakdown of negotiations until Israel gets a different government?

I haven't seen one case during all this time in which American pressure was applied against Egypt. Even if one assumes a minimal number of Egyptian blunders I would challenge anyone here to cite one case of the Americans coming down on them and taking Israel's side in a disagreement.

POLSBY: Why is the administration doing this, in your view? AVINERI: One explanation is their insistence on achieving a comprehensive settlement. This means rolling Israel back to the 1967 lines, for the Arabs will accept nothing less as part of a comprehensive settlement. The Americans have also placed unnecessary pitfalls in the way of achieving an agreement. They, and not the Egyptians, are the ones who reacted so extremely to Israel's unwise declarations on additional settlements. The Americans and not the Egyptians were also the ones who brought up the question of a target date for the autonomy elections.

AVINERI: There is no question about Israel's commitment to peace. But the matter becomes

complicated when one realizes that there is also a commitment to the principle of Eretz Yisrael.

Sadat's initiative has indeed changed Israeli attitudes. Without this change there would not have been the ceding of Sinai.

But Labour cannot win an election if the main issue is that of making more concessions than the Likud is willing to make in response to American pressures.



Our experience has been that American pressure leads to increased support for the "government of the day," regardless of which party holds power. ROSENZWEIG: Israel may be misreading the nature of America's interest in the region. My view is that the major interest of this administration is in getting a treaty. Once a treaty is signed the interest of the U.S. in the details of implementation will decline drastically.

AVINERI: In a year-and-a-quarter of negotiations the Egyptians have not changed their position by one iota. Even in a best-case analysis the most we can hope for is a treaty permitting the continuation of negotiations on the issue of the territories with the Egyptians sticking to their demands and the Americans backing them.

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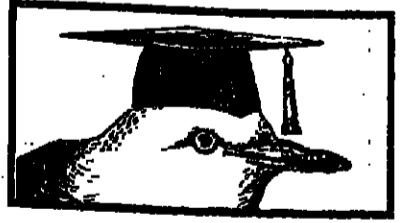
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TAL BRODIE, the first American-Israeli superstar athlete, had army reserve duty and lots of orders at his shop to fill, so he asked me to catch him at his Herzliya Pituah home. I asked him for his telephone number.

"Don't have one," he said.

"Tal Brodie, Israel's most famous athlete — I mean, even my mother knows who Tal Brodie is and she doesn't know a basketball from a football — and you don't have a telephone?" I was, to say the least, incredulous.

"Well, you know how it is," Brodie said, adding, "they promised during the municipal election campaign..."

NEAL WALK, Ramat Gan Hapoel's tallest and most experienced player, arrived in Israel on September 9. Two days later he was at his first practice. When I called and asked if I could interview him as one of those Americans who isn't going to stay in Israel, he was miffed, but the soft-spoken 2.10-metre basketballer agreed to meet me.

Filling most of a Dizengoff cafe chair and aisle, Walk stroked his full black beard and said he didn't like my "precept" for the article.

"I mean, I'm just trying to live one day at a time. I just arrived. I've got a two-year contract with Hapoel, how do I know if I'll stay?" he said.

"Would you break your contract to leave?" I asked.

"I haven't thought about it," he said, and we continued our talk about mysticism, the pressures of age on an athlete, and how Walk, a Florida-born-and-bred Jew, feels about Israel. He says he admires the Israelis.

I HADN'T spoken to Simha "Simmy" Reguer for almost five years. He was a friend from the States who helped me when I first arrived in Tel Aviv.

But circumstances had separated us, so the excuse to contact him now was welcome.

"Can you call me back in ten minutes? I'm feeding the baby," Simmy said.

When I called back, he told me how much things had changed since we'd last spoken. He had two more children, and he'd coached kibbutz teams and youth teams on the way to his present job as coach of Emek/Yagur, a kibbutz-based team currently holding its own in the middle of the National Basketball League.

I asked him about his wife, Nitza.

"She's ecstatic. The teachers are on strike, so she has lots of free time to tutor, fool around. You know, we're living in Haifa now."

Simmy sometimes sounds like a Harlem street-person, using Yiddish instead of jive to pepper his conversation. But he's also frank enough to say what he thinks.

"If the coaches aren't looking out for the kids aren't looking out for the game," Simmy said, and he was angry. "Lousy players are no (expletive deleted) good for the game, and for the future of the sport here."

I had asked him if the Americans had influenced the game for good or for bad. He went into a tirade against hotshot coaches who refused to coach kids, teams that reason that because a player is taller than anyone they have and comes from the U.S. he must be a great player, and reporters who ask dumb questions.

"I told him I believed he was the best coach in Israel," and that



THE HIGH AND THE MIGHTY

ROBERT ROSENBERG talks to some of the Americans who came here to play basketball — about what attracts them, and what makes them stay.

some good players agreed with me.

I could picture him blushing in Haifa. Simmy Reguer blushes and is the son of a retired professor of Bible and Jewish history at Yeshiva University in New York.

He grew up in Harlem and played playground ball there. He's on a first-name basis with Kareem al-Jabbar, who grew up with Simmy in Harlem as Lew Alcindor and is one of the all-time great scorers and team leaders in the game.

I GOT THROUGH to Steve Kaplan at his Ramat Hasharon Tennis Centre sports shop. In the background, over the telephone, I could hear some kids shouting inside the store. A woman, who I later learned was Kaplan's wife, asked the kids to be quiet and we talked for a while.

"I saw I had to go into the army or leave Israel, and I realized I wasn't ready to leave Israel yet," Kaplan said.

"I got hooked," he added.

BARRY LEIBOWITZ is considered by many of Israel's basketball players to be the most graceful in the local game.

Like many genuine stars in sports, he is soft-spoken, and when someone at the cafe where we met congratulated him on a recent spree, in which he shot 40 points in one game, Barry corrected the fan. "It was 39."

He didn't intend to come to Israel to play basketball. He came to visit a friend seven years ago, who took him to a Tel Aviv Hapoel scrimmage.

"I had to borrow sneakers, but it was the best day I've ever had in the game. When the scrimmage was over and behind my back I bounced the ball, swish, into the basket. They wouldn't let me go," Barry said.

Two months later he met the future Mrs. Leibowitz, a local girl.

MOST OF THE Americans who come to Israel to play basketball — and there's no other sport here that draws as many foreign players — come at the beginning of their careers.

They may have been campus stars in the States and were not selected during the National Basketball Association player-draft at the end of the league season.

They may have played with the pros for one year, like Tal Brodie did for the Baltimore Suns in 1988, but decided that the terms of the contract weren't satisfactory, so why not try Israel?

Brodie and a few others who came here to play were first scouted by either the Maccabi or Hapoel organizations.

Most of the players don't make the impact on the sport that Brodie made with his leadership of Maccabi Tel Aviv to the European Cup championship in 1977. This, as Brodie said in the sweaty, laughter-filled moments immediately after the game, "put Israel on the map."

But most of the Americans who come here are stars, while in the States they might be bench-sitters, or maybe not play at all in a competitive, professional or semi-pro league.

Neal Walk is an exception to the "most Americans" rule. He came to Israel after an exciting, profitable career as professional ballplayer for the New York Knicks and the Phoenix Suns.

"I guess you could say I am a Doctor of Basketball," the reticent Walk said. Barry Leibowitz says Walk is "a very intelligent player."

PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP PULL OUT AND KEEP

POST PULLOUT GUIDE

The Poster

MUSIC

All programmes start at 8.30 p.m. unless otherwise stated.

Jerusalem
GIOIA FEIDMAN The Clarinetist plays Jewish soul music (Khan, Thursday at 9 p.m.)
THE SENIOR TRIO — Raphael Sidi, violin; Jack Grober, viola; Roman Rosenzhar, cello. Works by Mozart, Mendelssohn, Beethoven. (Tzavta, 38 King George, tomorrow at 11 a.m.)
ISRAEL BACH SOCIETY — Richard Wolfe, violin; Amanda Braden, cello; Eli Freud, harpsichord, organ. Works by Bach, Mozart, Haydn. (International Evangelical Church, 50 Hanavi'im, tomorrow)
SIMHA HELED, cello; YONATAN SAK, piano — Works by Vivaldi, Grieg, Beethoven, Prokofiev. (Targ Music Centre, Elin Kerem, Monday. Special bus from King David Hotel at 7.30 p.m.; from Kings Hotel at 7.45 p.m.; from Mt. Herzl at 8 p.m. Return trip assured.)
CHAMBER CONCERT — Daniel Benyamini, violin; Miloha Laks, piano. Works by Dittersdorf, Hindemith, Brahms, Schubert. (Khan, Sunday)
JERUSALEM SYMPHONY ORCHESTRA — Igor Markovitch, conductor. All Beethoven programmes: Egmont Overture; Symphony No. 5; Symphony No. 1. (Jerusalem Theatre, Tuesday, Wednesday, Thursday)
TEL AVIV
11:11 SERIES — Eight musicians of the Israel Philharmonic Orchestra play Schubert's octet. (Tzavta, 30 Ibn Gvirol, tomorrow at 11 a.m.)
ISRAEL PHILHARMONIC ORCHESTRA — Charles Dutoit, conductor. Kyung Wha Chung, violin. Works by Mozart, Bruch, Stravinsky. (Mann Auditorium, tomorrow)
Youth Concert No. 2 Noam Shariff, conductor and narrator; G. Fischel, trumpet. Works by Haydn, Brahms (Mann Auditorium, Monday at 8 p.m.)
ISRAEL CHAMBER ORCHESTRA — Uri Segal, conductor; Ralph Kirschbaum, cello. Works by Schubert, Glinka, Haydn. (Tel Aviv Museum, Sunday)
TEL AVIV QUARTET — Works by Haydn, Beethoven, Shostakov. (Tel Aviv Museum, tomorrow)
Haifa
ISRAEL CHAMBER ORCHESTRA — Details as for Tel Aviv. (Auditorium, tomorrow)
Other Towns
NETANYA CHAMBER ORCHESTRA — Shimon Cohen, conductor; Mark Drobinaky, cello. Works by Offenbach, Faure, Saint-Saens, Bizet. (Kfar Sava, Beit Hatarbut, Tuesday)

ENTERTAINMENT

Jerusalem
EVENING OF FANTOMIMA — With audience participation. (Tzavta, 38 King George, tomorrow at 9 p.m.)
FOLK MUSIC — American, Yentoke and music of other countries. (Tzavta, Thursday at 9 p.m.)
FILM ANIMATION — Selection of films made during the last decade in the Zegreb Film Studios. (Israel Museum, Wednesday at 8 p.m.)
HAGASHASH HAHIVER — (Beit Ha'an, 11 Bezalel, tomorrow at 9 p.m.)
JAZZ — Dannie Gottfried, Aharon Kaminsky, Peter Wertheimer, Teddy King. (Pargod, 94 Bezalel, Wednesday)
PORTE DES LILAS — Film (France 1987) directed by Rene Clair. With Pierre Emmer. (Israel Museum, Tuesday at 8 and 8.30 p.m.)
YIDDISH LITERARY EVENING — Dedicated to writer Esther Rosenthal-Schneidman. (Tzavta, Monday at 7.30 p.m.)
Tel Aviv
DAVID BROZA — (Little Tzavta, 30 Ibn Gvirol, tonight at midnight)
THE ESPRESSO GENERATION — With Italo Over Habibi group. (Ohe!, Beit audience participation. (Arlosoroff, 6 Bollinson, Sunday and Tuesday at 9 p.m.)
HAGASHASH HAHIVER — (Beit Habayah, Weismann and Pinkus, Tuesday at 9 p.m.)
JAZZ EVENING — With Migash Hajaz group. (Mendon Budgeton, Monday and Thursday)
NUVIT GALRON — (Tzavta, 30 Ibn Gvirol, Wednesday at 8.30 p.m.)
ROCK-JAZZ — (Mendon Budgeton, Tuesday)
SHLOMO ARZI — (Tzavta, tonight at 9)
Other Towns
THE ESPRESSO GENERATION — (Ramat Gan, Ordeh, tonight at 8.30; Avihai, Beit Hagudim, tomorrow at 9 p.m.; Yagur, Yad Lebanim, Monday at 9 p.m.)
HAGASHASH HAHIVER — (Kiryat Blatik, Savyon, tonight at 9.30)
NUVIT GALRON — (Kiron, Matneah, tonight at 9.30; Migdal Ha'emek, Heichal Ha'atron, Tuesday at 8 p.m.)

CHILDREN & YOUTH

CARTOONS — Selection of cartoon films for children. (Jerusalem, Israel Museum, Thursday at 8.30 p.m.)
ERECH BERECH ZOUTA — Play by the Children and Youth Theatre, written by Moshe Ben-Shaul. (Oivatayim, Shavit, Sunday at 10.30 a.m.; Migdal Ha'emek, Monday; Beit Shanan, Matneah, Wednesday at 9 and 11 a.m.; Kfar Giladi, Thursday at 11 a.m.)
THE COLOURS THIEF — Moral play by Hillel Mitterpunkt. (Even Shmuel, Wednesday)
KING FERDINAND — By Ephraim Shilon. Lesson in democracy presented in theatrical form. By the Children and Youth Theatre. (Beit Ashkelon, Sunday; Oivatayim, Tuesday; Netivot, Thursday)
FLIGHT INTO SPACE — Play with music and movement by the Children and Youth Theatre. (Gadot, today at 10; Holon, Rina, Sunday at 9 and 10.30 a.m., Monday at 8.30 and 10.30 a.m.; Hod Hasharon, Beit Hapolim, Wednesday at 9 and 10.30 a.m.; Herzliya, David, Thursday at 9 and 10.30 a.m.)
THE MAGIC UNION — Musical comedy for children and youth. (Kfar Tabor, Sunday at 10 a.m.; Arad, Matneah, Monday at 9 and 11 a.m.)
RIVVO — WHAT A LAD! — Comedy about the problems of adolescence. By the Children and Youth Theatre. For adults and youth. (Elin Gedl, Tuesday)
THE SNOW GOOSE — By Paul Gallico. Produced by the Children and Youth Theatre. For adults and youth. (Tirat Hacarmel, Sunday at 10 a.m.; Kiryat Ats, Monday at 10 a.m.; Kiryat Shmona, Tuesday at 9 p.m.; Agur, Wednesday; Yokneam, Thursday)



Shmuel Atmon, Israel Biederman and Tuvia Tovi in the Habimah production of "Drunken Round."

THEATRE

All programmes are in Hebrew, unless otherwise stated.

Jerusalem
BIKO — Documentary about the death, in a South African prison, of Steve Biko. (Khan, opposite railway station, Monday at 9 p.m.; Tuesday at 6 and 9 p.m.)
HOMEWARD BOUND — Yehoshua Sobol's play set in Tel Aviv on November 28, 1947 — the day of the UN decision on the creation of a Jewish state. Produced by the Habimah Theatre. (Jerusalem Theatre, tomorrow)
Tel Aviv
BIKO — (Nahmani, 17 Nahman, Wednesday and Thursday at 9 p.m.)
GOLD STORAGE — Produced by the Cameri Theatre. (Cameri, 101 Dizengoff, tomorrow and Sunday)
DRUNKEN ROUND — By Yossef Mundy. For age 16 and above only. (Habimartel, tomorrow, Monday and Tuesday)
EMMA ZUNZ, EL ZAHIR — Two stories by J.L. Borges, produced by Story Theatre, and presented by Rachel Shor and Shabtay Konorty. (Little Tzavta, 30 Ibn Gvirol, tonight at 10.40)
THE ENDGAME OF KIRYAT GAT — Based on the story by John Auerbach and directed by Nola Chilton. About a Kiryat Gat drama circle attempting to produce Beckett's

OPERA

THE ISRAEL NATIONAL OPERA Founder and producer, the late Edia de Philippe. Stage Director: Alessandro Scimberger (guest artist from Buenos Aires). Conductors: G. Singer, A. Tzavta, A. Levanan. Chorus conductor: Dr. Hillel Pinkus.
SYLVA — By Kalman. Cast: Terry Gabor, Walter Plante, Ari Ben-David, Miriam Laron, Mordechai Ben-Shachar, Freddy Peer, Giora Sharon, Joy Elisabeth Sherts. (Tel Aviv, tomorrow)
CAVALLERIA RUSTICANA by Mascagni; **PAGLIACCI** by Leoncavallo — Cast: Thomas Serpico, Walter Plante, Umberto

DANCE

KOL DEMAMA — Programme of dances choreographed by Moshe Efrati for deaf and hearing dancers. (Tel Aviv, Nahmani, 17 Nahmani; Monday and Tuesday at 8.30 p.m.)
SILVIA DURAN — Spanish dancer. (Tel Aviv, Beit Dor Theatre, 30 Ibn Gvirol, Sunday)
THE SHADOW — By Yevgeni Schwartz. Produced by the Beersheva Theatre. (Beersheva, tomorrow through Wednesday)

When the name is the same

MUSIC AND MUSICIANS/Yohanan Boehm

WHICH ONE was the father? Which was the son? Especially in the world of music, it's difficult to keep the family members straight without a programme.

Should you come across the name of Gabrieli, for example, you should inquire if the reference is to Andrea (c. 1520-1585) or to Giovanni (1527-1612). The latter

Gabrieli is the nephew of the former. Similarly, Scarlatti. Although there are six of them listed in encyclopaedias, you need remember only two: Alessandro (1680-1725), mostly known as composer of some 70 operas (he also wrote some 25 oratorios, 60 motets, and lots of other music); the other is Domenico (1685-1757),

though having written also some 20 operas, oratorios, etc., he is chiefly famous for his sonatas for violin and figured bass, better known in Longo's edition for keyboard.

BACH always represents a special case. Coming from a whole clan of musicians, usually starting from Hans Bach in the early 16th century and ending with Johann Sebastian's grandson in 1846. The Grove's Dictionary lists 38 Bachs, with biographies. Johann Sebastian was the giant of the clan, but some of his sons became composers in their own rights, like Wilhelm Friedemann (1710-1784), Carl Philipp Emmanuel (1714-1788), and Johann Christian (1735-1782).

With the "conquest" of German music centres in the 18th century by Bohemian musicians, names like Benda (in Potsdam) and

Stamitz (in Mannheim) appear with different initials (or should) as whole families were active in the profession. It is easy to differentiate between Josef Haydn (1732-1809) and Michael, his brother (1787-1806), but I am sure there was a time when W.A. was called the son of Leopold Mozart, the famous conductor and composer at Salzburg, before the tables were reversed, and father Leopold was relegated to being the father of his famous son.

By the way, W.A. had two sons surviving him, of whom one did not become a musician (Karl, 1784-1858), while the other, Franz Xaver Wolfgang (1791-1844) became one and could never live down being the son of W.A.

to mention only Arthur Schnabel and his son Karl Ulrich, and Rudolf and Peter Serkin. Since Enrique Barenboim is not performing, he is merely known as the Father of Daniel.

AND NOW we come to the reason for this essay: At a recent party in New York I was accosted by a man from Los Angeles who had made it his mission to further the career of the father of a most famous son. Both are conductors, and the son surely owes guidance and encouragement to his father, who somewhat remained in the background while his son shot into the limelight with a meteoric career. His short biography tells us:

"Born in Bombay, India, and now a U.S. citizen, Mehl Mehta was founder and conductor of the Bombay Symphony Orchestra and the Bombay String Quartet.

In England, Mehl Mehta worked closely with Sir John Barbirolli and the Halle Orchestra. Mehta served as Director of the Orchestra Department of the University of California in Los Angeles, and was conductor of the UCLA Symphony and Chamber Orchestras. He has built the American Youth Symphony into one of the finest young orchestras of that country."

One reviewer wrote "Don't underestimate Mehl Mehta. The conductor with the gentle manners and the soft voice has a streak of iron where it counts. That he is Zubin Mehta's father means little, except that he may surpass his son in coaxing round orchestras into shape." (The Miami Herald). Meanwhile he has conducted the Philadelphia Orchestra and has met with much success. Zubin Mehta, as Musical Director of the

Israel Philharmonic, can hardly be expected to invite his father to conduct it without being criticized for nepotism. But perhaps, the Jerusalem Symphony will take the initiative and invite Mehl Mehta as guest conductor in the near future.

THE BRITISH COUNCIL has flooded us with announcements of international contests which we would like to bring to the attention of our readers: The International Musical Eisteddfod at Llangollen will have its 33rd contest from July 3-8, 1978. The five sections offer prizes for: (1) Adult Choral Competition, (2) Adult Solo Competition, (3) Juvenile and Youth Competitions, (4) Folk Song and Dance Competition, and (5) composers of an original work (up to six minutes) for S.A.T.B., T.T.B.B., or S.S.A. All inquiries to Eisteddfod Office,

Llangollen, LL20 8NG, Clwyd, North Wales, U.K. Violinists of any nationality, born between April 11, 1949 and April 11, 1961 can compete for the Emily Anderson International Prize. Deadline for registration: April 11, 1978, with The Administrative Secretary, The Royal Philharmonic Society, 124 Wigmore Street, London W1H 0AX.

Composers of any nationality under the age of 40 by April 30, 1979 can compete with a work for violin and piano, not less than 10 minutes and not more than 15 minutes playing time. Deadlines: April 30, 1979 to I.C. Secretary, Lenton, Houndscroft, Stroud, Glos. GL5 5DG, England. THE SOCIETY of Authors, Composers and Publishers in Israel (ACUM) has announced rules for its yearly prize. Writers and com-

posers of Israeli nationality residing in Israel may compete for scholarships of between IL10,000 and IL28,000, six for authors, six for composers. Deadline is May 31, 1979. Details obtainable from ACUM House, 118 Rothschild Blvd., Tel Aviv, or P.O. Box 11201 TA.

ISRAELI representation at the 13th Congress of the UNESCO-sponsored International Society for Music Education (ISME) included Emmanuel Amiran and Mrs. Shulamit Berger, who presented papers and films, as did Dr. Shlomo Hofman. The Israel Mandolin Ensemble, conducted by Moshe Jacobson, gave two concerts during the congress. Composer Zvi Avni visited 10 universities in Canada recently, lecturing on music in Israel, and in particular on his own music. Sponsored by the Canada-Israel

Cultural Foundation, he had some of his works performed by the York Wind Quintet and the Ottawa String Quartet. RINAT, the Israel National Choir, directed by Stanley Sperber, has just returned from a tour of the U.S. (with one stopover in Ottawa, Canada), performing 19 concerts in one month and earning the ensemble warm praise wherever they went.

THE TEL AVIV Foundation for Literature and Art spent IL150,000 in 1978 for 12 commissioned musical compositions. It also announced a IL100,000 prize for a symphonic work to celebrate the 70th anniversary of Tel Aviv, the largest prize money ever offered in Israel. Maestro Zubin Mehta has promised the Foundation to include the prize-winning work in the programme of the IPO subscription series. □

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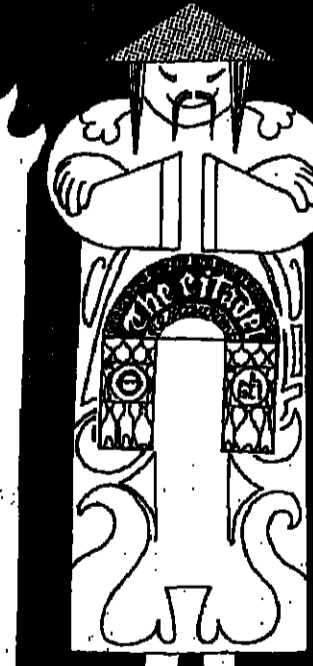
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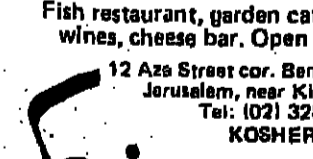
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PYRAMID The Alan Parsons Project (CBS)
LOVE ME AGAIN Rita Coolidge (CBS)

Pyramid ... "the last remaining wonder of the ancient world. From the rise and fall of an ancient dynasty to the quest for the key to unlock the secrets of the Universe, this album seeks to amplify the haunting echoes of the past and explore the unsolved mysteries of the present."

Such are the pretentious sleeve notes on this conceptual record from The Alan Parsons Project.

Parsons has impressive track record. From engineering the

Beatles' *Abbey Road*, he became a top producer (Hollies, Al Stewart), and eventually wrote, arranged and produced two successful albums, *Tales of Mystery and Imagination* and *Robot*.

Parsons has again gathered a motley band of musicians, including Colin Blunstone, Dean Ford (remember Marmalade?) and members of Pilot to accompany him on his journey into the unknown.

Conglomerations of ancient odes, guitar moans and choral megillas emerge from the shapeless chaos of "In the Lap of the Gods" to the smooth pop

glossades of "One More River." Influences of the artists' previous award-winning work on Pink Floyd's *Dark Side of the Moon* are felt throughout, but especially on "Hyper-Gamma-Spaces."

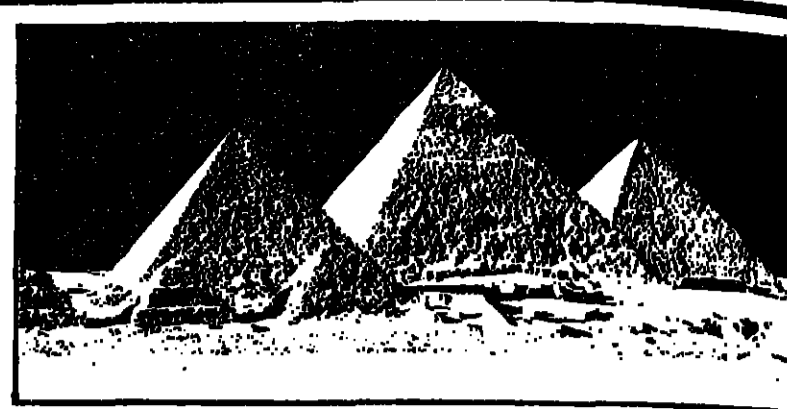
Optimism reaches its height in the beginning with "The Eagle Will Rise Again." But does the last track see Doomday? "In the shadow of a lonely, lonely man, I can see myself/Look at me now, a shadow of the man I used to be."

RITA COOLIDGE, the Delta Lady of Joe Cocker's Mad Dogs tour and super-session singer, is back.

For the past several years, besides putting out some mediocre recordings, Mrs. Kris Kristofferson has been busy cooking, cleaning and washing nappies. Suddenly, in 1977, she surprised everyone with her platinum disc, *Anytime...Anywhere*, and her first hit single. Almost overnight, Rita has become one of the

biggest female singers this side of Linda Rondstadt.

Her latest offering, *Love Me Again*, has already spawned a chart-topper, the infectious "You're So Fine" and "It Keeps You Dancin'." The sparkler of the affair is her version of the Everly classic "Bye Bye Love." If *Love Me Again* is a plea, don't worry Rita, we still love ya, flaws 'n' all. □



She does shine, however, on the up-tempo. With tight musical backing and some neat piano and synthesizer from brother-in-law Booker T. Jones, Rita belts out "You're So Fine" and "It Keeps You Dancin'." The sparkler of the affair is her version of the Everly classic "Bye Bye Love." If *Love Me Again* is a plea, don't worry Rita, we still love ya, flaws 'n' all. □



Now it's really safe to eat in London

LONDON. — French cooks have looked down on English cooks for 200 years, often with good reason. So it was agreeable when I lunched with Paul Bocuse, the high priest of the French *nouvelle cuisine*, at the Connaught Hotel in London, to see that he not only

MATTERS OF TASTE
Katharine Whitehorn
chose roast beef but risked a helping of good old English rice pudding. Rice pudding? That standby of

nurseries, hospitals and London clubs? All slosh and gratin? Not the way the Connaught makes it. There, it is something else again — creamy, firm without being sticky, delicious. Bocuse plainly knew what he was doing. A willingness to move out of

France is as unusual for a French chef as a willingness to move out of Italy is for the pope. Bocuse was in London to launch his massive *The New Cuisine*, though whether the book will sell well is another matter. It costs £15 (IL600) and is vast enough to rate more as a kitchen fixture than a mere book.

THE VERY NAMES in it make your mouth water: *Mousse de fruits au coeurs d'abricotises*, *Beccase cocottes sur canapé*, *Jalousies aux amandes*. After a lifetime of that, you would expect a fair bit of tummy on the chef, but he is a well-proportioned 51, trim, elegant and prepared to screw his Gallic features into a smile to welcome journalists and customers.

Bocuse was brought up in Lyons, where his parents had the restaurant which he has now turned into one of the most famous in the world — the best restaurant in the world, he states with his usual modesty.

He is obviously every inch the master chef and has, in fact, received the *Legion d'Honneur* for his services to the French stomach. He is also regarded by all the chefs in the *nouvelle cuisine* movement as their leader.

What exactly is *nouvelle cuisine*? I am finding it harder to decide, though I've been trying now for several years. There are several restaurants in Paris which serve it: They specialize in very plain table settings and modest helpings — "a little bit of nothing in the middle of a white

plate" is the unkind description that has been applied to them. For a time we all thought the new cuisine was the same as Michel Guérard's *cuisine minceur* — all steamed vegetable and poached bits of fish, everything shredded and butter scarcely allowed in the kitchen. But even Guérard has now bloated out into his *cuisine gourmand*, and only his restaurant in the south is regarded as the true home of *minceur*.

ANY IDEA THAT the new cuisine is fatless, austere, restrained and down to earth enough for the 20th century is certainly dispelled by this book. There is hardly a recipe that doesn't include butter — although it may be a restrained amount by French standards. Truffles creep in everywhere (if this sort of thing goes on, there won't be enough truffles in the world to cope with the demand). Even his handout recipe is about as light as a double duvet — he suggests a *tournedos* in a savoury pancake with truffle and *foie gras* sauce — well, pastrami on rye it ain't.

Bocuse insists that his only principle is to have first-class materials (which most of us can't get) and to cook everything simply. Even if such top French cuisine is light years away from Britain, it is good to know that such cooking exists anywhere — even if Bocuse does sometimes remind me of the pastiche of Britain's own great Mrs. Beeton, which began: "Take a herd of deer and wash their horns in wine..." □

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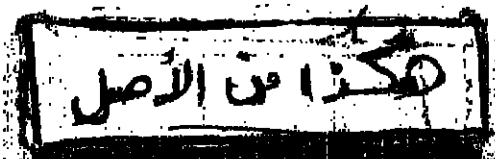
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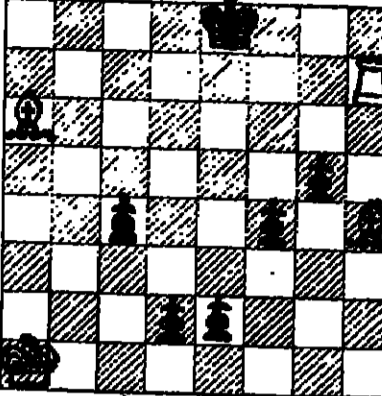
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The Jerusalem Post



Kat: Rht; Ba6, Bh4, (4)
Ke8; Pcd, d2, f4, g5, (8)
White to play and draw
SOLUTIONS. Problem No. 2886
(Keller). 1.Qg3! threat 2.Bb8 and 3.Qf3;

BEST GAME
JIM FLASKETT, is, was one of the revolutions of the recent English championship. Apart from capturing one of the top places (he tied second with International master J. Mestel), he distinguished himself by winning the prize for the best game of the event. (The name of the winner was unfortunately misspelled last week as Spilman. Correctly it is Spelman.)

COOPER
1.d4 Nf3 2.c4 e5 3.Nc3 Bb4 4.Bg5 h6 5.Bh4 c5 6.d6 b5! 7.d6 is a.eb d5 8.e5 9-0 10.Bd3 d4 11.ed ed 12.a3 Ba5 13.b4 dc 14.b4 Bb7 15.Ne2! Bg2 16.Rg1 Bc3 17.Bc2 Nbd7 18.Qd6 Ne5 19.Rd1 Qd8 20.Rd6 Be2! 21.Ke2 Nc1 22.Kf3 Ne3 23.Kc3 Nd5 24.Bd8 e5! 25.Be7 4. 26.Bd1 Nf5 27.Bf1 Kc2 28.Be2 Ra5 29.f3 Na3 30.Rg1? Rcd 31.Kd1 Nc4! 32.a5 Ne3 33.Kc1 Rd6 34.Rg1 c3 35.Bc2 Rd7 36.Rd2 Nc2! 37.Rc1 Ke7 38.Rc1 Rcd 39.Kc2 Kd6. White resigns.

PLASKETT
1.d4 Nf3 2.c4 e5 3.Nc3 Bb4 4.Bg5 h6 5.Bh4 c5 6.d6 b5! 7.d6 is a.eb d5 8.e5 9-0 10.Bd3 d4 11.ed ed 12.a3 Ba5 13.b4 dc 14.b4 Bb7 15.Ne2! Bg2 16.Rg1 Bc3 17.Bc2 Nbd7 18.Qd6 Ne5 19.Rd1 Qd8 20.Rd6 Be2! 21.Ke2 Nc1 22.Kf3 Ne3 23.Kc3 Nd5 24.Bd8 e5! 25.Be7 4. 26.Bd1 Nf5 27.Bf1 Kc2 28.Be2 Ra5 29.f3 Na3 30.Rg1? Rcd 31.Kd1 Nc4! 32.a5 Ne3 33.Kc1 Rd6 34.Rg1 c3 35.Bc2 Rd7 36.Rd2 Nc2! 37.Rc1 Ke7 38.Rc1 Rcd 39.Kc2 Kd6. White resigns.

THE TOP TEN
CHESS INFORMATOR, Vol. 28 (780 games, 43 combinations, 27 endgames) published recently lists, in usual, the best games of the previous volume. First place (by 81 votes) went to the 7th game of the 1977 Korchnoi-Spassky match. Second place (by 58 votes) was awarded to the Hort-Alburt game from the 1977 Decin tournament.

V. HOCH
1.d4 Nf3 2.c4 e5 3.Nc3 Bb4 4.Bg5 h6 5.Bh4 c5 6.d6 b5! 7.d6 is a.eb d5 8.e5 9-0 10.Bd3 d4 11.ed ed 12.a3 Ba5 13.b4 dc 14.b4 Bb7 15.Ne2! Bg2 16.Rg1 Bc3 17.Bc2 Nbd7 18.Qd6 Ne5 19.Rd1 Qd8 20.Rd6 Be2! 21.Ke2 Nc1 22.Kf3 Ne3 23.Kc3 Nd5 24.Bd8 e5! 25.Be7 4. 26.Bd1 Nf5 27.Bf1 Kc2 28.Be2 Ra5 29.f3 Na3 30.Rg1? Rcd 31.Kd1 Nc4! 32.a5 Ne3 33.Kc1 Rd6 34.Rg1 c3 35.Bc2 Rd7 36.Rd2 Nc2! 37.Rc1 Ke7 38.Rc1 Rcd 39.Kc2 Kd6. White resigns.

L. ALBURT
1.e4 e5 2.d4 d5 3.ed ed 4.0a3 Nf6 5.Nc3 Nc6 6.Bg5 Qc7 7.Bf3 8.ed ed 9.Qd3 Bc8 10.be Qd6 11.Ne3 0-0 12.Nf4 Qd8 13.Be2 Rd8 14.Rd1 Bf5 15.0-0 Ra8 16.Qd3 Qc7 17.g3 b6 18.Bf3 Qd7 19.Rc1 Bg4 20.Qe3 Bc2 21.Qf3 Qe2 22.Rd3 g6 23.Rd6 Kc7 24.Qe2 Qd3 25.f4 h5 26.d6 Ne5 27.Rd6 16. 28.Qe3 Rb7 29.Qf3 Qc7 30.Rd6 Rb7 31.Kg2 Qd3 32.Nh3 Qd6 33.Qf3 Kc8 34.Nf6 Rd8 35.Ne5 Rd7 36.Qf3 Kc7 37.h5 Qf3 38.hg Ra5 39.g7 Qe7 40.Rc7 Rcd7 41.d6 Rd7 42.Qd6. Black resigns.

V. TZESHKOVSKY
1.e4 e5 2.d4 d5 3.Ne3 Nf6 4.Nd4 Nf7 5.Be3 Nf5 6.g4 7.Qe2 8.f3 9.Qd3 10.Ne5 11.0-0-0 e1! (the new move) 12.Be4 Ne3 13.Qd4 b5 14.Qf1 Bb7 15.Nd2 Rb8 16.Kh1 Qc7 17.Rc1 Bc6! 18.Nd2! 0-0 19.f1 Nd6 20.Bf1 b4 21.Bg3 f1 22.Bd6 Qd5 23.Qf3 e1! 24.Qe2 25.Nb7! a1! 26.Rh1 e1 27.Nd3 28.Qd6 29.Nb3 29.be Qe5 30.Qc3 bc. Draw.

THE BILLYANT TOUCH
White - Kf1; Qe2; Rd1; Rf1; Nf3; Pa; b2, c4, f5, g4, h3. (11). Black - Kg1; Qa8; Rb1; Bc6; Bg7; Pa7; b4, c5, e4, f7, g5, h2. (12).

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White - Kf3; Rg3; Bh3. (8) Black - Kd1; Fe2, d4. (9).

THE BILLYANT TOUCH
White - Kf1; Qe2; Rd1; Rf1; Nf3; Pa; b2, c4, f5, g4, h3. (11). Black - Kg1; Qa8; Rb1; Bc6; Bg7; Pa7; b4, c5, e4, f7, g5, h2. (12).

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Post mortems and Tel Aviv plots

MEDIA WEEK / Nechamah Golomb

POST MORTEM examinations are the subject of this month's installment of the television series Law of the Day (Monday, 21.30). The existing law permits a doctor, with the consent of his superiors, to perform a post mortem against the wishes of a deceased's family if the cause of death is not clear or if a transplant is to be performed. The law will be changed to leave the decision with the family ex-

cept for cases of suspected foul play. The proposed change in the law will be discussed (aided by witnesses and films) by MK Yehuda Ben-Meir, who supports the amendment, and Dr. Hillel Halkin, who opposes it.

Two Tales from Tel Aviv (Thursday, 21.30), are told in two unrelated short films. The first (11 Agudat Yisrael was promised, Telephone Calls) tells of an unusual meeting between strangers on the telephone and ends in a close relationship. Throughout



Rachel Hadar's solo performance in '11 Telephone Calls' (Thursday, 21.30).

THE film we see only Rachel Hadar, never the man on the other end of the line. The second film (36.6) is about a young man who decides not to go to work one morning. Later that evening Rumpole of the Bailey (22.30) defends a safecracker who claims he has been "set-up" by a police inspector.

THIS WEEK'S episode of Seven Faces of Woman (Sunday, 22.00) is entitled Cherryripe and the Lugworm Digger. Robert Holles' heroine is a 17-year-old schoolgirl who spends the weekend with two

young men in a seaside cottage. "The Mistress and the Maids" is the title of the second part of Upstairs Downstairs (Wednesday, 20.00). Lady Marjorie's new portrait by an avant-garde painter exhibited next to a painting of the Bellamy's two parlour-maids in bed causes quite a rum-pus at the Royal Academy. Federico Fellini's first film Luci del Varieto, made in cooperation with Alberto Lattuada and describing the travels of an entertainment group in Italy, will be screened later the same evening. The subtitles will be in Hebrew only.

A new 15-part series begins this week on Radio 1st (Saturday, 17.00). Aria da Capo combines music, stories, anecdotes and history. The first part deals with "Royalty" - the kings and queens who reigned on the stages of opera, oratorio, operetta and popular music. □

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هكذا من الأصل

Make 'em laugh

Ephraim Kishon

THE BUTTERFLIES generally start acting up in my stomach around Hanukka, especially when, as this time, it makes common cause with the New Year, and my editor drops gentle hints that he expects me to write a funny piece for the occasion. As if I didn't know. As if he hadn't dropped the same hint last Hanukka, and the Hanukka before, and every Hanukka for the past 27 years.

And I always take the hint, and it follows that I've written 27 pieces about this season of good cheer — about how we beat the

Greek embargo, and how we rather frown on all this New Year whoopee that's so alien to the spirit of Judaism. On top of that I've written umpteen times on every single one of the dozen holidays crowded into October, and the ink that would have sufficed for just one festival lasted me for eight hundred.

But this year, come hinting time, I decided I'd had enough. I'd write nothing festive any more ever. I'd quit. I'd change my profession. Who says a man has to earn his living by tickling people's funny bone?

I never chose the ha-ha trade as my profession to start with. It chose me. I never dreamt as a child that I'd be a humorist, the way no one decides that when he grows up he'll be secretary to the Min. of Ind., or a frozen chicken importer. I seem to remember that some particularly dumb teacher once asked me in fifth grade what I wanted to be when I was big, and I promptly answered: "A child." And was as



promptly stood in the corner. I must have had an early talent for repartee, after all.

I became a humorist in spite of myself — through Adolf and a couple of tempting literary awards, more than anything else. In the end it just happened: one morning I woke up and found I was a satirist. Surprise, surprise.

IT'S THEN that my troubles started as well.

The point I'd like to make here is that my peculiar profession

notwithstanding, I'm a perfectly normal person. I even look normal: expressionless face, rimless glasses. I don't even grow a beard. I'm a reasonably good husband and father, a reasonably honest taxpayer. I read the papers at breakfast, and take a nap after lunch — lying down for the purpose. When I look in the mirror I see the face of a somewhat rueful accountant. I'm the spitting image of Mr. Mits, the man in the street.

So? So I go out for a stroll and Mr. Mits stops me and says:

"Excuse me, do you know where Gordon Street is?"

"Gordon?" I say. "Yes. See those traffic lights?"

"Uhu."

"Well, you turn left there..."

At this stage, or at best at the next turn, Mr. Mits gets a twinkle in his eye and interrupts me in mid-sentence:

"Hey, aren't you the guy makes those cartoons on TV?"

I always say yes to get it over with. I've long resigned myself to

being taken for a cross between Tuvia Tzafir and Dosh.

"Now, then," I pick up the thread, "you turn left at the traffic lights..."

"Sure," says Mits, and his face spreads in a big grin. "What next?" "Next you take the third on your right, and..." But Mits can't hold back his laughter any more. He slaps me on the back. "That's a good one!" he roars. "The third, what? On my right, ho-ho! Where do you guys get those crazy ideas of yours? Traffic lights, he says! With you, one can never tell if you're serious or joking." That's how it is: with us you can never tell. Some time ago a tourist lady in beige asked me: "What do you think of President Sadat, Mr. Kitchon?" "A great statesman."

"Too-hoo," giggled the beige lady. "The way you can finish a man off with a single phrase."

"But I mean it," I protested. "I really admire Sadat."

"What I like about your sort," said the beige, "is the way you keep a straight face with it."

ODDLY ENOUGH, it's only in the case of humorists that people can't keep the man and his calling apart. It doesn't happen to bricklayers, it doesn't happen to oculists, but it keeps happening to me.

I fight it, I do. I've been waging a regular information campaign for years, telling people what an absolutely ordinary person I am in private life. Lately I've even begun writing grimly serious articles, and have given the most gloomy interviews about how the world is going to hell. Does it do any good? It doesn't. I may convince a few old friends, but new ones keep popping up, and they invariably burst out laughing at my traffic lights.

Yes, and it's not enough that I make them laugh. They want to make me laugh too. I'm a humorist? So they tell me jokes. Why? To show they have a sense of humor as well.

"Listen," they say, tittering, "you heard the one about the Scoteman?"

"Yes."

"So listen: a Jew, a Scotman and a Black die and go to hell..." The sad fact is that I've spent some of the best years of my life editing a funny paper. In case you don't know, that means that I've had to read some 2,000 jokes a day, with the result that I can guess the Jew will arrive in hell armed with a fire extinguisher. I also know what Moishele said to Yankel, and what the rabbi answered to Yankel or to his goat. I know too much, that's what's wrong with me.

I've learnt to protect myself over the years, though. I know that if I give a polite guffaw at the end of the joke, my wag will feel encouraged to tell me another. If I don't laugh, my wag will want to try again, so he also tells me another. Practice has taught me

to emit a restrained, three-second chuckle, followed by a glance at my watch. That does it as a rule. Sometimes my phone goes.

"Hallo," says my caller, "give us a joke."

"Don't want to." "That's a good one. Ha-ha!"

JOKES ARE at least short. My misery starts in earnest the moment Gershon says to his wife: "That's something for him!" Accordingly, he buttonholes me next day, and shrieking with laughter he tells me:

"Wait till you hear this. Yesterday I ask Shula where she's put the car keys. What do you mean, she says, you gave them to Mickey yourself. No, I say, that was the key to the brown suitcase. So we call Mickey, and she says: Good heavens! The suitcase is in the car. Wait, that isn't all yet. I dash over to my partner

Meirowitz, who's got a

duplicate..."

So that's something for me. A family saga as long as a night in Russia and just as funny. And so Meirowitz — and then the key, you hear — and so the lock goes click — and Mickey gets going with a crowbar, you hear — and suddenly my wife — and then she says: No, it's Mama's!

Something for me. By all means.

STILL, you shouldn't conclude from this confession brought on by holiday-poisoning that people never take a humorist seriously. Just the other day, under pressure and against all my principles, I told a joke at a party.

"Begin bumps into his wife in the kitchen at night. It's dark, so Mrs. Begin cries: 'Good Lord! Is that you?'" So Begin says to her: "Alza, when we're alone you can just call me Menahem."

My listeners all looked at me

blankly, waiting for the point. A great hush fell over the room. The clocks stopped.

"Yes, well," Engineer Glick said at last, "she generally calls him Menahem, doesn't she?"

"What else would she call him?" some blonde asked. "That's his name, isn't it? Menahem."

I just squirmed. Behind me I heard them whispering: "Tak-tak, he's drying up, what?"

So now you know why I didn't go to any New Year party. Who needs trouble? I stayed home and listened happily to Saint-Saens' *Dance macabre* on the radio like any other respectable fellow. I know. I did write "fellow" here, but with me the prooferaders always leave every misprint in. Why? Because with me you never can tell.

Translated by Miriam Arad. By arrangement with "Ma'ariv".

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הכרזה מן הארץ

An abortive effort

THEATRE

Mendel Kohansky

THE SUBJECT of *Mother Russia*, a play by Nina Voronel performed by students of the Tel Aviv University Drama Department, is abortion. The ironic title of the play and details which I shall discuss later indicate that

the abortion ward of the play is a metaphor for life in Mother Russia.

The cruel tone of the play is established at the very opening. With an inhumanly stark hospital room as background (fine set by Ronit Yordan), a procession of young women dressed in drab hospital gowns files by. Each in turn sits on a chair in the front centre of the stage, under a harsh light, to answer questions thrown by an invisible interrogator: age, occupation, marital status, how many previous pregnancies, how many previous abortions, any children? Thus the subject and the cast of characters are introduced to the audience.

They are not, on the whole, an attractive lot. There is the very homely, bitter, no longer young human wreck, a vagabond who

regularly becomes pregnant by men she casually meets; a young married woman busy keeping up her good looks; a 13-year-old seduced by her stepfather.

Two women in the ward are not there for abortions. One has come there because, on the contrary, she does want to have a child, and none of her previous pregnancies had lasted. She is going on middle age, and this is her last chance to have a baby, as well as to save her marriage.

THE OTHER is an elderly woman, terminally ill, waiting for death to release her from her sufferings. In contrast to the others she shows some compassion for the suffering of her fellow patients. A religious woman, she is gripped by the cynical talk, the blasphemy of the others.

The women quarrel, insult and

hurt each other, the stronger take advantage of the weaker. Naturally, the chief victims are the 13-year-old, whom they taunt and even physically abuse, and the dying woman.

The meanness of the patients is more than matched by the harshness of the hospital authorities. In addition to the barely human, disembodied voice we hear in the beginning, the nurse appears like a concentration camp guard. She is fond of telling the women in detail how they will suffer on the operating table.

Mother Russia is just about the bleakest play I remember seeing; not even the slenderest ray of sunshine penetrates the walls of the hospital ward. It is characteristic here that the only person possessing a drop of the milk of human kindness is a dying

woman. When she speaks to the others about God and His mercy, one of the women interrupts her with an angry shout: "There is no God!" It is the last line in the play.

Somewhere in the beginning, after the theme and the characters have been established, a group of girls comes bounding on the stage. Dressed in cute little costumes, they do a gay peasant dance, bright lights on their fresh, smiling faces, while the hospital ward in the background with the inert patients is sunk in semi-darkness. Like the ironic title of the play, the incongruous dance number represents the hypocritical facade of life in Russia, behind which hides a bleak, ugly truth. Also, twice the performance the stage goes dark, and out of the wings appears a black-clad girl with a

guitar (Trissa Gerstein), singing very sad, very Russian songs.

IF I AM CORRECT in thus interpreting the playwright's intentions, I do not think that they were well realized. I can think of better advocates of the Soviet regime than myself, but I found the criticism here hardly valid. The subject of the play is not social but existential. It is what the author of a famous book of the 1930s termed "the biological tragedy of the woman." The fact that the man's role in procreation ends with conception, while the woman has to carry the burden, literally so, is a fact of nature which no regime can change.

As for the meanness of the woman, human nature is universal and impervious to social changes. It also seems to me that assembling so many persons of

bad character in one play was an arbitrary act on the part of the playwright. And regarding the attitude towards abortion, I was surprised to learn that the Soviet regime with its rigid social conservatism allows abortion on request. We are far behind them.

It would be unfair to judge the merits of the play and even more so the skill of director Michael Gorstain by the performance I saw, because the acting was so egregiously bad. I am assuming that the action of the play has more life and meaning, the dialogue is sharper and more telling, than we were allowed to hear and see. The director, a recent immigrant from Russia, as is the playwright, had an intractable cast to work with, and if he managed a few scenes that bore a semblance to theatre, it is much to his credit. □



5.1 14.00 Fahrenheit 451 — Francois Truffaut
6.1 19.00 The Colors of the Rainbow — Nikos Panayotopoulos Opening of the New Greek Cinema
21.30 Electra — Michael Cacoyannis
8.1 18.00 No Blade of Grass — Cornel Wilde
21.30 Reconstruction — Theodoros Angelopoulos
10.1 19.00 Nosterella, A Symphony of Horror — F.W. Murnau
21.30 Slaughterhouse 5 — George Roy Hill
11.1 19.00 The Assassination of Trotsky — Joseph Losey
21.30 Women in Love — Ken Russell
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BRIDGE
George Levinrew

Too much of a hurry

IT IS NOT always the best plan to win an obvious trick. Here is what happened to a declarer who was in too much of a hurry in a deal from the recent Canassa Philip Morris Tournament in Amsterdam, as reported by the International Bridge Press Association.

Both Vul.

NORTH
♠ 10 9 7 2
♥ 4
♦ K 5
♣ K 5

EAST
♠ K 8 4 3
♥ J 8 3
♦ 8 5
♣ A 8 4 8

SOUTH (D)
♠ A 5 1 6 8 2
♥ 10 7
♦ 10 9 7 3
♣ J

The bidding:
2♣ 2♦ 3♣ 3♦ 4♣ 4♦ 5♣ 5♦ 6♣ 6♦ 7♣ 7♦ 8♣ 8♦ 9♣ 9♦ 10♣ 10♦ 11♣ 11♦ 12♣ 12♦

The two-diamond bid was the popular multi-coloured bid, in this instance meaning a weak two-heart bid. The opening lead was a club to the ace, and a spade was returned. At this point hesitation could have helped save the declarer. But the play of the spade ace was "obvious," and the trick was safely won. Then came the debacle. A small heart was led and West climbed up with the ace. He had good reason to be in a hurry. He led the spade queen. East-West had already won two tricks, and one spade trick would not be enough to set the contract.

But East saw that there was a chance for an additional trick providing the declarer did not trump the spade lead. East overtook the queen with the king and returned a spade. If declarer would have used his heart king to win the trick, the jack in the East hand would be promoted to be a winning card. And so it was.

If declarer had delayed winning the first spade trick, East would have been deprived of his spade entry, and there would not have been a trump promotion for the defence.

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At 8.00 p.m.
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Beerseba - Monday: Meidif, High School
Eilat - Tuesday: Wise House
Haifa City - Monday, Thursday: Beit Hagaton
Central Carmel - Sunday, Wednesday: Beit Rotluachid
Neve Sha'anun - Tuesday: Beit Abba Khoushy
Haifa - Tuesday, Thursday: "Heyohal" (Tel Aviv)
Herzliya B - Monday, Tuesday, Thursday: Country Club
Jerusalem - Wednesday: Diplomat Hotel
Kiryat Shmona - Tuesday: Beit Nafgar
Kiryat Shmona - Sunday: Beit Hahlatadrut
Nahariya - Monday, Thursday: "Calyrso Club" near swimming pool
Netanya - Monday, Thursday: Aviv Hotel, Unshikim and Yerushalayim
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Mt. Scopus Hospital: Tours from 8.30 a.m. to 12.30 p.m. No charge. Buses 9 and 28. Tel. 51211.

Museum Exhibitions: From the archaeological collections of the museum. Objects of various periods and materials not ordinarily on display. Aphrodite, A Greek Goddess. Hellenistic. Roman sculpture of the Goddess of Love with an anthology of Greek love poetry. Architecture in the Hanukka lamp. From concept to product. Design and production of outstandingly designed electronic sound equipment. Neolithic figurines from Shinar Hagalana. Laury-Baschet Sound Structures. Works which are both sculptures and musical instruments. Picasso's women. Childhood drawings and paintings by Israeli artists (side by side with their mature works). Exhibit of the Month. Organized by the Museum.

Herzliya:
Beit Yad Lebanim - Chamber Concert, Sat., 9.1.79, 8.30 p.m. Idith Zwi - piano, Avraham Melamed - violin, Shulamit Lorain - cello. Works by: Shostakovich, Walter Piston, J. Brahms.

ART GUIDE

Notices in this feature are charged at IL36 per line, plus VAT; insertion every Friday costs IL110 per line, plus VAT, per month. Copy accepted at offices of The Jerusalem Post and all recognised advertising agents.

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Israel Theatres

The Cameri Theatre
RUBBER MERCHANTS
Tonight, Jan. 5, 8.30 p.m. Cameri. Tuesday, Tel Aviv, Jan. 7, 8.30 p.m.
COLD STORAGE
Tomorrow, Jan. 6, Sun., Jan. 7, 8.30 p.m.
REVIZOR
Mon., Jan. 5, Thurs., Jan. 11, 8.30 p.m.
BERSEBEVA
Performances 8.30 p.m. sharp!

Habima
WINTER FUNERAL
Large Hall tomorrow Jan. 5
MIDSUMMER NIGHT'S DREAM
Tomorrow, Jan. 6, Sun., Jan. 7, 8.30 p.m.

Beer-Sheva Municipal Theatre
THE SHADOW
Sat., Jan. 6, Series 1
Sun., Jan. 7, Series 2
Mon., Jan. 8, Series 3
Tue., Jan. 9, Series 4
Wed., Jan. 10, Series 5

HAROLD AND MAUD
Wed., Jan. 10, 8.30 p.m.
Sun., Jan. 11, 10.30 p.m.

But Walk is nearing the beginning of the end of his career, and since he began a vegetarian diet two years ago, he believes that he's no longer strong enough to play a gruelling NBA season. Last year he played in Italy.

When I asked him why he left pro ball in the States he smiled. "I guess you could say they understood and I understood and we came together in an understanding that it was time for me to leave."

And why did he come to Israel? Because he's Jewish?

"They offered me a contract, and it was for two years. I've reached a time in my life when I want to keep playing ball and yet I can't compete in the NBA. They needed me here and I felt it was the right thing."

Walk doesn't talk much about his Jewish connection to Israel. He says he feels a link, but when asked who among his friends from professional basketball he would suggest coming here, he mentioned a non-Jewish friend, "who is deeply involved in spiritual ideas and is a great coach. He'd like it here, I think," Walk said.

BRODIE, the quintessential team player and All-Israel athlete (he was once All-American guard from University of Illinois), said being Jewish should have nothing to do with players coming here.

"When they're scouting, clubs should look at a player as a sportsman. Later they can look at him as a potential immigrant," said Brodie, who recently was honoured with the Israel Prize.

Reguer scouted in the States and brought a player to Israel when he was coaching for Jerusalem Betar. But Dave Newmark left.

"There's nothing to lose for a guy who comes here," the 32-year-old coach said. He said he recruited Newmark by combining the financial method of persuasion with the Jewish angle. "But I looked for a ballplayer first and a Jew second," he said.

Of the athletes I interviewed, only Simmy Reguer and his wife came on aliyah right at the start. They both grew up in strongly committed Jewish families and they met at a summer camp in New Hampshire, devoted to Jewish studies and playing sports in Hebrew.

The three who remained, Brodie, Kaplan and Leibowitz - and to that list can be added convert Jim Boatwright, who plays for Tel Aviv Maccabi, as well as convert Aulcie Perry - were all "hooked." And to hear them tell it, romance had no small part to play in the matter.

Brodie, Leibowitz and Kaplan married sabras. Aulcie Perry is frequently mentioned in gossip columns as dating one or another top fashion model or actress. Boatwright converted and married here.

"The marriage angle is important. There's that business of feeling at home. So when the army crunch comes, there's more of a sense of belonging," one of the players said.

UNFORTUNATELY, many of the Americans who come here are not welcomed the way they feel they should be.

"If a guy comes halfway around the world to play basketball, after a month the coach should invite him home for dinner," said one of the players.

"We all know each other," the player continued, referring to the Americans, "and we find ourselves sort of taking care of



Steve Kaplan (left), and Tal Brodie (right) in their local sporting goods shops. (Below) Ex-NBA star Neal Walk, and (at right), Aulcie Perry on the court.



each other." In the press, of course, the Americans are almost automatically considered stars, or potential stars.

"Look, we know the game, it's in our blood. And here it's still really beginning. Tal leading Maccabi to the cup was no small boost to the game," said one player. "But we're not meat for sale," he added.

"It's going to take a while for the game to sink in here, for it to annually spawn new, local talent," Walk said, adding an important and recurring theme of the Americans who come and stay: "This country is still at the ground floor, it's a good place to start something, to make something grow. I can maybe help out here by teaching kids."

Brodie is sponsored by Maccabi Beer to travel to development towns, Perry and Boatwright organized and ran clinics last year in development towns. Reguer took time to teach throughout the Negev when he coached the Sha'ar Hanegev team, and Walk said that while he's here he'll "likely" get involved.

"I think we have a better idea of the importance of teaching the kids," Reguer said, and added, "Someone's got to teach them."

WHEN AULCIE PERRY'S conversion drew attention to the Americans playing here, several columnists raised the question of team resources being diverted from local players to the Americans.

"The Americans get much higher salaries, if they're important to the team," one sport source said, quoting six-figure salaries for American players.

But Avraham Zalf, the head of the Basketball Association of Israel said that of his IL5m. annual budget, IL3m. is going to youth teams. Asked if there should be a limit on the number of Americans a team can hire, he said the association "can't prevent anyone who comes here and becomes a citizen from playing any sport or participating in his hobby."

Zalf did say that the association was considering limiting the number of Americans to two on each team, and Reguer said he had suggested it last year.

"That way the team will make sure it's getting the best players it can, which is the best way to teach kids," Reguer said.

But Zalf's answer raised two important problems, which the Aulcie Perry conversion case also highlighted.

For a player to take part in national league competition, he must be a citizen. And, Israeli athletics is officially still an amateur sport.

Walk came to Israel to play basketball. He says the difference between his salary when he played in the NBA and here, "is like the distance between the rim and the bottom of the Grand Canyon." (Average salary in the NBA is around \$100,000 a year.)

Walk has no plans to open a sports shop like Tal Brodie and Steve Kaplan did, or to open a factory that manufactures nylon jackets, like Barry Leibowitz did. Walk, and many others who come here for one, or two, or even 10 years, came here to play basketball.

RUMOUR HAS IT that the top salaries of local stars. One such report, entirely unconfirmable, put Tal Brodie's annual earnings

in the IL750,000 range, and Israeli-born Mickey Berkowitz's at IL350,000 in 1976-77, the year Tel Aviv Maccabi won the European Cup.

The payments to the players are said to be much smaller in the less successful teams. The three star-studded teams at the very top - Tel Aviv Maccabi and Hapoel, and Ramat Gan Hapoel - are in a class by themselves, both on the court and at the pay window.

The official amateur status of the game - in Zalf's words, "a hobby" - gives the Americans who come to play an uneasy feeling.

One of the players said that when he came he had "pay off" an official to get his amateur card, and though "everyone does it," the player said it made him feel somewhat dishonest.

Reguer said that the one American playing for Yagur-Ha'emek was earning the equivalent of pocket money in the States, and the others were kibbutzniks, playing in their spare time.

Brodie said that everyone playing for Tel Aviv Maccabi was a student or had a job on the side.

"The public pressure is for professionalism in the game," one of the players said, "but the rules are that we're amateurs."

"As long as the game is amateur, the best won't come, and those who do won't stay if they can't make their living just from basketball," said one of the players.

"Opportunity here depends only on a guy not being lazy," Brodie said in the backyard of his house, and added that "of course it's not easy."

Remember, Brodie still doesn't have a telephone in his two-year-old villa.

"As I look back on it now, Maccabi helped me," Brodie said. "They helped with the banks, getting me loans to open the shop, but it still took a year," he said.

GETTING involved here means conscription and Reguer sees the army as the first fateful decision an American who comes here has to make.

"Larry Gordon was a king hero," he said, referring to a former member of the national team, who left Israel three years ago. "He was a king, but he really felt he was a pacifist, so he left when the army came knocking."

Ultimately, the Americans who come to play basketball in Israel are like other American immigrants or those who come as temporary residents.

Some, as one of the players said, "may be running away from something, or maybe looking for something."

Others may see Israel the way Walk described it. "A ground floor," where opportunity is available because the society and careers are still wide open, waiting for someone with ideas.

A very few, like Reguer, came to Israel because they were Zionists and wanted to contribute to the Jewish people by doing what they know how to do best.

Many of the basketballers leave. Exact statistics are unavailable on the number of Americans who have come here to play, but according to Brodie, "the percentage [of those who stay] is higher than what the Jewish Agency manages to hold here."

"About 25 per cent stay," Zalf said. "They're kings here, why should they leave?" asked Reguer. □

הכרזה מן האצל



Shmuel Charuvi: graphic version of an oil mural from the late Twenties.

Charuvi-pioneer painter

Meir Ronnen

SHMUEL CHARUVI (1897-1965) was one of the Yishuv's pioneer painters and among the early students at the Bezalel Academy. A show of his works is now being exhibited at his son's studio in Jerusalem's German Colony (not far from the Natural History Museum). Most are for sale.

Charuvi entered the Odessa school of painting at the age of 13. Two years later he saw an exhibition of works sent from the Bezalel and decided to immigrate to Palestine. He studied at the Bezalel until it closed during World War I, and then enlisted in one of the Jewish battalions of the Royal Fusiliers. He is best remembered perhaps as one of the participants in the milestone "Tower of David" show that launched Palestinian art in 1921.

Charuvi was a loner who painted oils of famous beauty-spots and religious landmarks in an impressionist *plein air* manner, but who sometimes used an almost pointillist technique in his tight little watercolours.

His meticulous approach in both mediums killed spontaneity and he was quite unable to dramatize a setting. Nevertheless, there are fine passages in several of the carefully considered oils on show, notably the bare hilltop of Givat Shaul and the Atlit seascapes. He kept a clean palette, had full control of contrast of warm and cold colours and was much given to employing orange and pale greens.

Also on show are a frieze of figures from the late '20s, copied from a large mural commission and showing the strong influence of Lillien, and several pastel portraits. There there is a little oil of a pair of sycamores in an empty field, which is now Tel Aviv's bustling King George Street. (Studio Charuvi, 7 Rehov Hamagid, daily 4-8 p.m., Sat. 11 a.m.-1 p.m. Closed Fri.) Till Jan. 30.

THREE NEW ONES

THREE "NEW" artists make their debut at this gallery. SHLOMO MITSUI EIJI, a 29-year-old Japanese has spent five years at the Bezalel Academy, where he completed a graduate course in printmaking and taught in that field. His hard-edge abstract screenprints are impeccably made and the designs seem



Watercolour miniature (actual size) by Charuvi of "The House of the Hebronite" which once stood on the site of the Rockefeller Museum. The tree is still there but has lost the magnificent shape it had 60 years ago, having likely been damaged when the museum's foundations were sunk. (Charuvi Studio, Jerusalem).

to be based on allusions to the movement of particles and colour.

He also shows over-sweet, highly figurative and very decorative designs in the 19th century Japanese manner depicting birds and atmospheric effects, painted in opaque colour over screened backgrounds; it's the sort of decadent decoration that marked the death of the woodblock print in his native country.

Argentinian-born THERESA PFEFFER-COHEN also studied at the Bezalel and teaches art in Ashkelon. Her works on paper reflect the bold folk designs of Argentina but the results are not sufficiently inventive to arouse much interest.

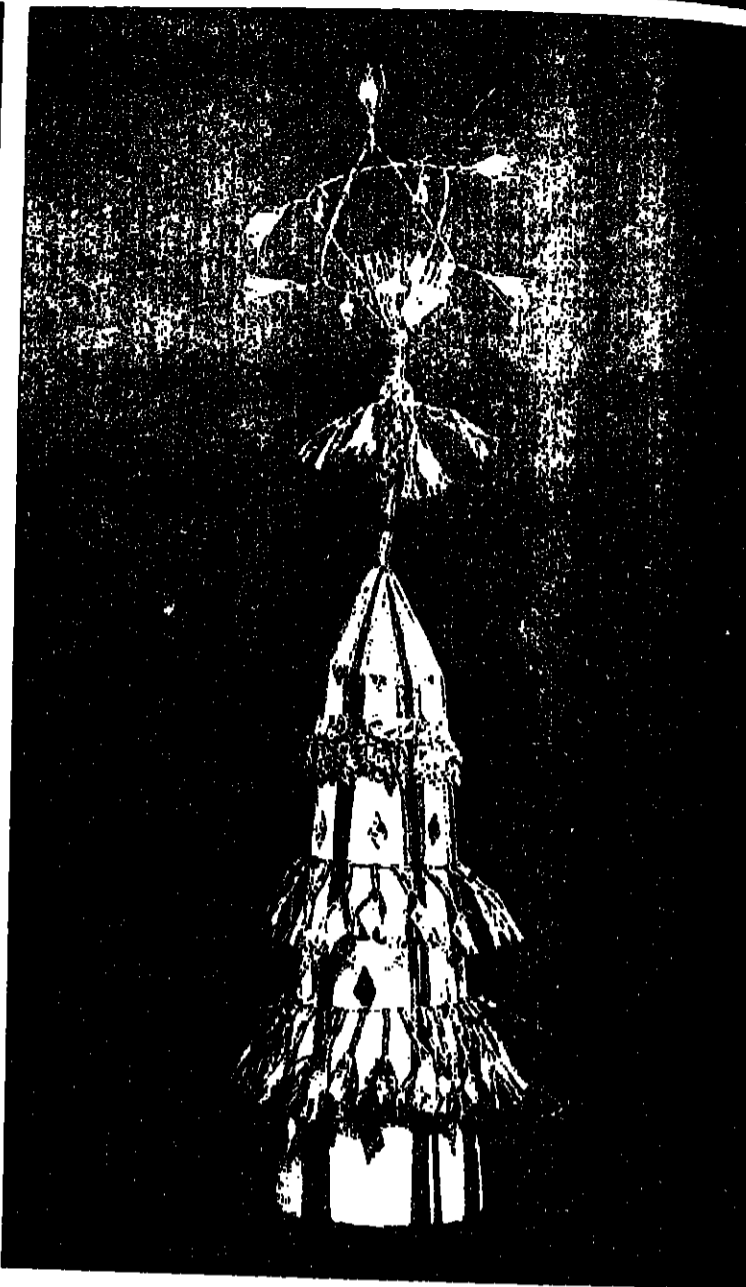
One custom prevalent in Persia in general, and among the Jews of Herat in particular, is the presentation by the bride's mother of a decorated sugar cone (*kate qand*) to the bridegroom as her final confirmation and approval to her daughter's betrothal.

For weeks or even months before the engagement, elderly ladies representing the families of the potential bride and groom hold tentative meetings. At these no refreshments are served. Only when the bride's father agrees to give the representatives of the groom a lump of sugar (*nabat*) as a token of his initial consent.

The bride's mother prepares the

Nor are the canvases of HANNA HADANI, an Avni Academy graduate whose paintings reflect some of the negative qualities of her teachers, Stamaty and Strelchman; all of Hadani's paintings look like early New Horizons designs.

Hadani, like many of the artists of indifferent talent exhibited at this venue, is an American-Israeli Cultural Foundation scholarship winner, which makes one wonder what criteria this otherwise positive organization has adopted. Perhaps there are more scholarships than applicants. (Jerusalem Theatre Gallery for New Artists). Sun.-Thurs. 5-7 p.m. Till Jan. 28. □



Sugar cone for a Jewish bridegroom in Herat, Afghanistan, reconstructed by Esther Bezalet (Israel Museum).

Something sweet for the groom of Herat

Post Art Editor

AN ORNAMENTED sugar-cone, offered to the groom by the bride's mother as a token of their betrothal, is the Exhibit of the Month at the Israel Museum.

One oral tradition dates the first Jewish settlement in Herat to the beginning of the exile of the ten tribes in the second half of the eighth century B.C.E. More reliable and recent evidence points to a Jewish community there from the beginning of the 19th century, with the arrival of the fleeing Marranos of Meshed. There was a continuous flow of migration between the two cities until the beginning of this century. This steady change of population was reflected in the formation of traditions and customs, and in the language and the material culture of both towns. As a consequence, the two communities may be considered as one ethnic unit, in spite of the strong Bokharan and local influences in the culture of Herat Jews.

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The bride's mother prepares the

sugar cone in advance. If she has the talent she decorates it herself, but usually she asks one of the women in her family renowned for her good taste and capable hands to perform the task.

THE ENTIRE height of the cone on show here, reconstructed by Esther Bezalet of Jerusalem, is wrapped around at regular intervals with rows of red and green embroidery threads. Around its circumference, starting from the bottom, are tied two rows of tassels (made from the same threads but with gold threads added), and a row of gilt and silvery ornaments with glass beads. Surrounding the whole is a Star of David made of metal wires wrapped around with embroidery threads. Golden papercuts are attached to the cone and to the tassels. Originally, hand-spun and dyed cotton threads, ornaments of gold and silver work and glazed ceramic, glass and coral beads were used.

The custom of decorating a sugar cone and presenting it to the groom exists in different versions throughout Persia and Bokhara, among Jews and Moslems alike. In Herat, it would seem to have been mainly a Jewish custom.

Unfortunately, little has been written about the custom in general. It would be worth while researching the symbolism of, and the ancient beliefs connected with, the phallic shape, the ornaments and the very sweetness of the sugar cone. □

CORRECTION:

Yitzhak Puqiz was continuing to teach at various departments of the Bezalel Academy and will not be retiring next year, as reported last week.

ALL OF A SUDDEN the Sea Peoples, those surprisingly ill-defined Mediterranean barbarians who are generally held to have wiped out the Late Bronze civilizations of the Eastern Mediterranean as thoroughly as would a combination of Genghis Khan and atomic warfare, are back on the map.

Last year, James T. Hooker of University College, London, in his masterly *Maeceanaean Greece*, pointed out that the anonymous invaders of Ugarit and Boghazkoi were, after all, anonymous, and pleaded that "I wish we could rid our minds altogether of the seductive notion of a migratory movement, vast in its scope and destructive in its effects, which swept across Anatolia and the Levant."

In 1975, in her erudite and controversial *The Sea Peoples and Egypt*, the Egyptologist Alessandra Nibbi argued that the maritime barbarians were not displaced Aegeans, as is generally accepted, but Semitic Asiatics who had been living in Egypt's delta for some time.

Nancy Sanders has written a vivid and compelling account of these ancient, violent, and mysteriously patchy times, discussing with welcome clarity the multitude of ambiguous and ill-matching sources. If she lacks Nibbi's creativity, that may be excused as being outside her brief. However, a dose more of Hooker's scepticism would have been welcome in this well-written and beautifully illustrated book.

WHO WERE the Sea Peoples? They are generally accepted as having been a mass migration of barbarians from the Aegean, displaced by the Dorian invasions, who swept across Anatolia and the Levant c. 1200 BCE, destroying the Hittite Empire with its capital Boghazkoi, Ugarit, and the other Late Bronze centres of the Levant, before being stopped at the gates of Egypt by Ramses III of the 20th Dynasty, the last great Pharaoh. In biblical terms, this invasion is conventionally linked with the arrival of the Philistines and the transition from Late Bronze to Early Iron Age in Palestine.

However, this compelling generalization, though widely accepted by archaeologists, melts away on close examination. As early as 1968, the great Claude Schaeffer, excavator of Ugarit, on the Phoenician coast, pointed out that as no trace of the Sea Peoples had been found either there or at Boghazkoi in Anatolia, their destruction must be ascribed to other causes.

What is not in dispute is that, according to the conventional dating of the stratigraphic evidence, nearly every site in the Near East, including those of Palestine, Syria, Anatolia, Cyprus and Greece, was totally destroyed around 1200 BCE. For want of any other suspects, the crime has been pinned on the Sea Peoples who in-

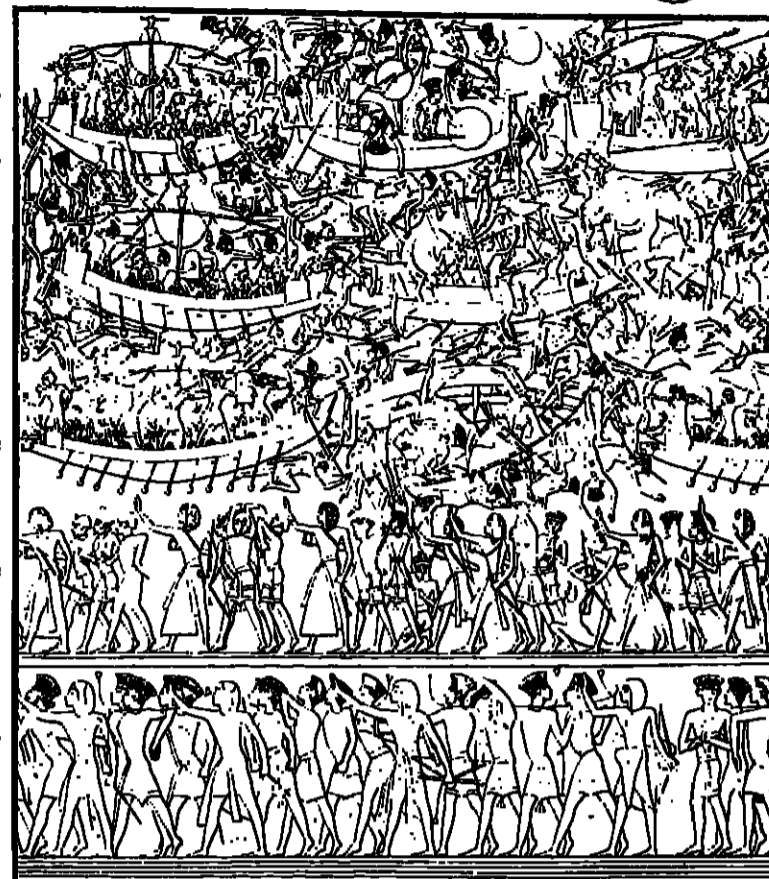
vasaded the Egypt of Ramses III, though only a hanging jury would convict on the evidence.

But if the Sea Peoples didn't do it, then who did? Miss Sanders honestly sets out the problems. She accepts the conventional verdict, but admits frankly, "Stated crudely it is necessary to substitute guesswork for history." For "the chronological framework of the Greek Late Bronze Age is based on nothing more than fashions in pot-making."

On Crete, too, "we are much at a loss, almost entirely dependent on the accident of Aegean pots occasionally turning up in Egypt in a context in which they can be given Egyptian dates."

Further north, the situation is just as bad. A wild invasion to overrun Mycenae was long held to have been the trigger for the wild Volkswanderungen, but now, Miss Sanders admits, "There are as many objections to this scenario

Silent Bronze Age



THE SEA PEOPLES: Warriors of the Ancient Mediterranean by Nancy K. Sanders. London, Thames & Hudson. 219 pp. £7.50.

Martin Sieff

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Vocal Iron Lady

MARGARET THATCHER by Patrick Cosgrave. London, Hutchinson. 224 pp. £5.50.

Susan Hattis Rolef

Being a woman did not help Margaret Thatcher's rise to the Conservative Party leadership. No one was more surprised than the Party itself at having elected a woman to replace Edward Heath on February 11, 1975. Commenting upon the Conservative Party's taste for novelty, Harold Macmillan compared her election to the choice of "a brilliant and dandified Jew" for the post in the last century.

Though her real test as a stateswoman will come if and when she becomes Prime Minister, as leader of the Opposition Thatcher seems to be extraordinarily effective. Particularly surprising has been her firm and confident manner in facing the Labour Government in Parliament. Soon after becoming leader she attacked the policies of Denis Healey, and in reply to a personal

should reward "originality, skill, energy and thrift," but should not aim at economic equality, which is neither desirable nor practical. In economics, governments should control the money supply, which, she believes, is the only thing they can effectively do. Statutory income policies or subsidizing lame industries are definitely against the national economic interest. The best example to keep its spending within the limits of what can be financed out of taxation and genuine saving.

In education, Thatcher is concerned with the pedagogical over ogilitarian goals.

In foreign policy, Thatcher never showed herself as enthusiastic as Heath about the EEC, but she has consented to British membership. From Churchill and Macmillan she inherited her faith in special relations between Britain and the U.S., while considering the Soviet Union Britain's major enemy. She is highly critical of détente and

on the European, as on the Mediterranean scene."

Yet something happened. According to the archaeological record as currently interpreted, the greatest centres of civilization, from Greece to the Fertile Crescent, suddenly collapse at the same time. There follows a cultural darkness — in Greece, almost total — for 500 years, after which, incredibly, artistic, cultural and architectural styles revive in a renaissance almost identical to the ones extinguished half a millennium previously.

Thus Homer's poetry, generally held on solid grounds to have been written after the Dark Ages, is so intricately laced with accurate details of the Mycenaean period 500 years before that it is simply impossible to unravel the earlier elements from the later ones.

The idea of deep-frozen cultures is as puzzling as mass destructions, without a sign of the cause. There is no clear destructive swathe like the one the Assyrian army left in Israel and Judah around 700 BCE. Nor is there any evidence of seismic upheavals destroying ancient sites simultaneously over a wide area, as those that Claude Schaeffer found marking the end of the Early and Middle Bronze periods.

Yet the silence that falls on the East Mediterranean world is so total that Sanders, in desperation, must evoke a catastrophic breakdown of ordered society in any form, with continual crop failures, famine, massive disease rates, and total anarchy. This thesis she argues desperately, for the good reason that she has no other. But even were she right, an ensuing silence of a century would be too long, let alone 500 years.

There remains the approach, first suggested by Immanuel Velikovsky in 1946 and more recently proposed by R.W. Long in the pages of the journal *Orientalia*, of questioning the accepted chronology of Ancient Egypt as established by Eduard Meyer and popularized by James H. Breasted, into which, by comparative dating of pottery, the archaeological reconstructions of Ugarit, Hittites, Mycenaean and all are slotted. Perhaps if this were done, ancient history might be in less need of such all-powerful and elusive *dei ex machina* as the Sea Peoples. □

On Crete, too, "we are much at a loss, almost entirely dependent on the accident of Aegean pots occasionally turning up in Egypt in a context in which they can be given Egyptian dates."

Further north, the situation is just as bad. A wild invasion to overrun Mycenae was long held to have been the trigger for the wild Volkswanderungen, but now, Miss Sanders admits, "There are as many objections to this scenario

argues that while the West did not lose the Cold War it is in the process of losing the Thaw. She constantly warns against reducing the defence budget; no wonder the Soviet press have dubbed her "the Iron Lady."

Nothing is said about Thatcher's Middle East policy, though mention is made that in 1956 she believed that having embarked upon the unfortunate Suez Operation, Britain should have seen it through to the end.

Margaret Thatcher can well be regarded as a follower of Milton Friedman's economics and F.A. Hayek's social and political principles. Socialists call her the incarnation of reaction; she calls them the most dangerous enemies of western democracy.

If Thatcher ever becomes Prime Minister, Cosgrave's portrait will be useful to those wanting to understand her policies. The book is highly readable, gives some insights into the machinations of the Conservative Party, and paints a convincing portrait of its current leader. Students of British politics shouldn't miss it. □

Patrick Cosgrave is currently visiting Israel.

Years & honesty

OECIL BEATON'S DIARIES 1963-74: The Parting Years. London, Weidenfeld and Nicolson. 164 pp. £5.95.

Alan Elsner

THIS SIXTH and presumably final volume of Cecil Beaton's diaries is in many ways a peculiarly sad and touching book. Like the previous instalments, it is full of brilliant observations of famous people and places, descriptions of scintillating parties, theatrical premieres and gourmet meals, but underneath the surface glitter, this is a profound statement on the approach of old age. The honesty with which Beaton describes the phenomenon, alone makes the book worth reading.

We open in the swinging sixties with Beaton playing the part of the "middle-aged trendy," accepted with complete naturalness by some of his more way-out acquaintances. Brushing shoulders with Mick Jagger and his acid-doped entourage, or dashing off to Buckingham Palace to photograph the Queen, Beaton accomplishes his transitions quite easily. It is this ability to relate to who never he happens to be with that makes Beaton such an attractive personality.

He still travels enthusiastically; in the course of these 164 pages he manages to visit Switzerland, Ireland, the Greek Islands, Poland, Czechoslovakia, Tahiti, Morocco, Venice, Turkey, Australia, West Germany, Peru, Brazil, Argentina, Egypt, Cyprus, Guatemala, Majorca, Paris and various parts of the U.S. Strangely enough, Beaton does not give the impression of being a particularly good traveller, nor even a particularly good travel writer. But at least he does not fall back on the clichés of a travelogue or fool himself under any obligation to be impressed. For one who mixes in such exalted circles, he is refreshingly lacking in snobbery.

THE SECOND half of the book is of a different quality. Beaton's contemporaries one by one begin to die and he himself is constantly reminded of his age. An exhibition of his photographs is held and people talk of him as if he were dead. His eyesight begins to fail and he finds difficulty in reading for any length of time. He looks in the mirror and is shocked to see "this extraordinary apparition... I was really an alarming sight — white wild hair on end, most of the pate quite bald; chins sagging with a scraggly tussled neck; pale weak eyes without their former warmth... The upper lip has become longer. The mouth a thin bitter line... Were there no redeeming features? No! Even my complexion has suddenly become covered with large, brown spots, loathlike freckles that were not there six months ago! How could I make the effort to dress myself up in picturesque clothes and try to be attractive to a group of highly critical people? And yet, that is just what I had to do."

Beaton's honesty compels respect. Despite its exorbitant and prohibitive price, this book is worth looking at for that reason alone. □

Yehuda Talit and Arich Saban, together with Klu'im, present a Recital by Manos Hajidakis the great Greek composer and conductor, under the patronage of the Greek Ambassador and the Mayor of Tel Aviv-Yafo.

Spyros Sakkas

will sing Hajidakis' songs, accompanied at the piano by the composer.

HAIFA Auditorium Thursday, Jan. 11, 8:30 p.m. Tickets: Carver, central Carmel and central Nave Shanan; and agencies.	NETAN Auditorium Friday, Jan. 12, 8:30 p.m. Tickets: Carver, central Carmel and central Nave Shanan; and agencies.	JERUSALEM Binyanei Ha'Ooma Saturday, Jan. 13, 9:00 p.m. Tickets: for institutions — Klu'im, Tel. 50990; and General Naim and Students' Union on campus.	TEL AVIV Mezan Auditorium Monday, January 15, 8:30 p.m. Tuesday, Jan. 16, 8:30 p.m. Tickets: 25000, Tel. 24877, and other agencies.
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GAT TRAVEL AND TOURS SERVICES * The artists are staying at the Sheraton, Tel Aviv, and are flying OLYMPIC

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Road to Mandalay

GOING AFTER CACCIATO by Tim O'Brien. London, Jonathan Cape. 338 pp. \$4.95.
THE LAST CONVERTIBLE by Anton Myrer. London, Hamish Hamilton. 528 pp. \$4.95.

David Mesher

WAR IS THE THEME of new works by two American novelists who have been to war and have written about it before. But theirs were very different wars — Vietnam and World War II — and these are very different novels.

Going After Cacciato, written in a deceptively simple and open style, is a profound and beautiful book — one of the first American novels about Vietnam to go beyond partisan biases and tales of heroics or atrocities. To do so, O'Brien explores the mind of one soldier, Paul Berlin, standing guard all one night in November 1968, at an observation post in Quang Nai.

Paul Berlin's thoughts have only two directions: back, over the half year he has been at war; and out, after Cacciato. Though one of these is memory and the other imagination, there is no difference in the presentation of the two facets of Paul Berlin's mind. Nor should there be, because the reality of the war gains meaning only when coupled with the fantasy of going after Cacciato.

One day in October, Cacciato left the platoon for Paris. On foot, Cacciato had had enough of the war, and he was too dumb to know you can't walk from Vietnam to France.

"Dumb as a bullet," according to one of the squad that goes to bring Cacciato back before he's accused of desertion or worse.

"No one gets away with gross stupidity forever," Paul Berlin thinks, following Cacciato's trail of candy wrappers and torn maps. "Not in a war. Boom, and that always ended it."

But Cacciato escapes. The squad trails him across the border into Laos — now AWOL themselves — and surprises him one morning before dawn. Or almost; something goes wrong.

Could he make it to Paris? This novel struggles for that small glimmer of hope, for the understanding and affirmation we find at the end. *The Last Convertible* gives up without a fight. Part nostalgia, part soap opera, Anton

Myrer's novel about World War II is the vacuous kind of writing that gives war a good name. And if O'Brien's reminds me of Heller, Pynchon and Mailer, Myrer recalls hackneyed old Jimmy Stewart movies of the '40s.

The story opens in 1978 (the explanation of the title is too helpful to bother with). George Virdon is approached by Ron Dalrymple, a Vietnam veteran who wants to marry George's daughter, but has a suspicion that he himself may be George's son. It's not true, of course; but in order to hear the truth, Ron has to agree to let George tell the whole story his own way. Ridiculously, that's the last we see of Ron and the middle-aged George, except for one brief interruption, until the last seven pages of the book.

What comes in between is a cliché-ridden ride in a 1988 Packard Super Eight through the Second World War to varying degrees of success and happiness for a group of five young men united only by the fact that they shared a dormitory at Harvard for a year or so before the war. They call themselves "the Five Fabulous Fusillers of Fox Entry" (honestly), and its the kind of novel where the narrator says things like, "We were the most naive, the most credulous of all the unready American generations."

The secret of Ron's birth is revealed only a couple hundred pages into the novel: his mother, pregnant by one of the five, who has gone off to war, marries another of them. At this point, Ron is allowed to break in with indignation against his mother, for coldly using the man she married. But, George patiently explains in several hundred more pages, thick with all-too-familiar descriptions of war, collegiate sex, and the American dream, Ron is wrong: his mother loves her husband, who has tried to be a good father, while his real father has led a life of selfishness and self-pity.

Myrer's point, apparently, is that his generation went through something like the Vietnam debacle and still managed to pull itself together and make America great. That is what George has to tell Ron at the end of the novel, and in a superficial way it may be true. But books like this one are convincing arguments for maintaining the generation gap. □

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Flaubert it isn't

KRAMER VERSUS KRAMER by Avery Cormán. Glasgow, Fontana. 191 pp. 85p.

Jeffrey M. Green

THIS NOVEL goes from crassness to sentimentality. On the way it makes quite a few accurate observations about the ways of the world and reaches some sound emotional and moral conclusions.

The story is engagingly simple; Ted Kramer, who sells advertising space in magazines, meets Joanna Stern, a striking woman who works for a big ad agency. They drift into marriage and have a lovely boy, but Joanna becomes increasingly bored and frustrated; Ted will not hear of her going back to work. Suddenly she abandons the whole business. Their divorce is uncontested; Ted takes devoted care of the boy until, after a year, Joanna

reappears and sues for custody. The crassness lies in the environment in which Ted and Joanna meet: the New York City singles scene and its Fire Island summer annex. People meet, have sex if they're lucky, and drift apart.

The sentimentality lies in the very bones of the book. The story of a man who forms a deep attachment to a child and then must face the prospect of separation cannot help but be sentimental (think of Charlie Chaplin's *The Kid*).

WHAT SAVES the novel from being simply a tear-jerker is its accuracy. Ted Kramer acts convincingly and grows in self-knowledge through his experiences. The child, although not well delineated as an individual but then, how much of an individual is a four-year-old boy? and imaginative. His emotional and moral insight

is best exhibited in Ted's reaction when his lawyer suggests that before entering the battle for custody he should write a list of the advantages and disadvantages of doing so. Ted finds convincing practical reasons for giving up the boy and little reason for keeping him. Then he crumples the list and throws it away. His love for his son is not commensurable with practical considerations.

One could wish that the book's humour rose above the level of wisecracks. One could also wish that Joanna's weak character were better explained; to attribute it all to her being an indulged only daughter is rather lame.

Finally, one wishes that the novel had the spiritual richness (à la Flaubert). Few people in Ted Kramer's world seem capable of committing themselves to anyone. No one seems to have interests deeper than sex and professional football, which are entertaining enough if you take them for what they are. So is

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The City

TO THE WORLD it is "Jerusalem," the Latinized version of the name as it is spelled many scores of times in the Bible, apparently to be pronounced "Yerushalem" — or "Uru Salim" as it appears in cuneiform — apparently meaning "City of Shalem," the latter being the name of a Canaanite god.

To the Jews it is "Yerushalayim," the way it is always vocalized in Hebrew, even though in the Bible it appears only five times as ירושלים.

We do not know why this is so. But in Yerushalayim — Etgar ירושלים (Jerusalem — A Challenge; Jerusalem, Carta, 252 pp., price not listed), Dr. Yisrael Eidad — Bible Scholar, philosopher of Jewish history, and former ideologue of the LHY (Starn Group) — and his son speculate on the reason.

They do so not in the light of etymology, but philosophically, in the light of the city's Jewish history and soul — the history and soul that gave the city the meaning it has for the world.

In reading the Eidads' survey of that history, we see that without the Jews Yerushalayim would have remained — if it had survived — a tiny hill village named Salem or, as it was afterwards called for a short while, Jebus. The authors give us a comprehensive survey of the city's history, geography, geology, etc., not through a presentation of dry facts but in the form of a lovingly presented spiritual biography, as it were.

There is no academic apparatus, except a few helpful maps. Technically, too, the book is a labour of love — a typically excellent Carta production. □

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הכרזה מן האוכל

In "hot pursuit" of the routed Egyptian forces, the Israeli Army crossed the frontier of the Sinai Desert as the year came to an end. The British, dismayed by the defeats sustained by their Arab protégés, threatened to invoke the Anglo-Egyptian Treaty to justify intervention in the conflict, although not asked to do so by the Egyptians. They claimed that the Americans would support them in their attitude, but the Americans promptly refused to do so. Jerusalem, January 1-7, 1949.
The Jerusalem Post was known as the Palestine Post until 15 April, 1950.

THIS FEATURE IS PRESENTED BY THE JERUSALEM POST AND BANK LEUMI LE-ISRAEL AS A SERVICE TO THE PUBLIC

Column One
By
David Courtney

Israel crosses frontier into Egypt

THE old year has retired into history, but will shine back on the Land of Israel for as long as man worships freedom. It is marked now in the calendar of the Jews as a year of pride, and one day will be marked so in the calendar of all peoples. The year 1948 which brought into being the State of Israel and the freedom of the Jews, for that very reason has become a signal period in the course of history and a decided influence on the future of all men. The gathering of the Jewish people at long last into the Land of Promise as a free and equal entity among the nations of the world, and their successful passing through the ordeal of fire and blood to the strength of the new year which has broken upon them like a bright day.

THE New Year, which is but a day old, begins the constructive period of the State which wrought itself in the year that has just withdrawn. If it is to be a year of pride it must be likewise a year of humility. The State of Israel will grow great in this year, and the years yet to unfold, if it continues in deference to the spirit which impelled the great deeds of 1948, rather than to the deeds themselves. It has come into being at a time of world moral and political instability and against a universal background of arrogance, distrust and fear. There must be no outdoing of the arrogance of fellow-nations and no swing of distrust in the international furrows to which the new-forged plough of Israel is set. The Jews have done greatly in the shaping of themselves as a free people; but they have greater things yet to do.

(David Courtney was the pen name of D.R. Elston, who came to Palestine during World War II from England to head the Political Warfare Executive's radio station in Jerusalem.)

TEL AVIV, Wednesday, January 5—It was officially revealed here tonight that the Israeli forces engaged in the pursuit of the fleeing enemy in course of recent operations in the Negev crossed the frontier of Egypt. These forces have now returned to their bases. The Israeli troops had reached the important Egyptian forts of Abu Aweigila along the Beersheba-Imailia road as well as certain airfields in the neighbourhood of El Arish.

A spokesman of the Foreign Ministry tonight reiterated that "there was never at any time any design on the part of Israel to occupy Egyptian territory." He pointed out that after inflicting damage to enemy forces and installations in the area which they had reached, the Israeli forces withdrew. In the course of the Negev operations, some enemy planes and a considerable amount of equipment had been captured. These included tanks, armoured cars, Bren carriers, artillery pieces of several calibres and large quantities of ammunition of all types, a lot of small arms equipment and petrol and oil stocks.

Some of this equipment had been captured on Egyptian soil but most of it on Israeli soil. Some hundreds of Egyptian prisoners were also taken. In reply to a question, the spokesman stated that Egyptian forces had made but a minor counter-attack in Abu Aweigila, which failed.

Two Egyptian vessels sneaked in close off the coast of Tel Aviv in the early hours of Saturday morning, and shelled the city for about a half-hour. The sea raiders, operating about five miles offshore, fired about 200 shells into the city, but an Israeli communique reported that they had caused neither damage nor casualties. Israeli coastal batteries went into action and drove the ships off. As dawn broke, the ships were spotted by Israeli planes, and pursued by Navy corvettes. A running gun battle was fought at sea,

and the Egyptian vessels withdrew. No further reports on the fighting were issued.

As the gun-fire thundered throughout Tel Aviv, air-raid sirens were sounded, sending many to shelters.

The Army announced that Israeli troops now occupied two strategic villages—Auja el Hafir, less than five kilometres from the Egyptian border, and Bir Asluj, halfway between Beersheba and Auja el Hafir, on the main road.

The Egyptian garrisons in these two points were completely routed, and hundreds of prisoners, including a number of high officers, were taken.

Captured material included oil and petrol stocks, armoured cars, Bren-carriers, various types of artillery pieces and anti-tank guns, and a considerable quantity of small-arms ammunition.

The fighting was described by an Army spokesman as "tough," and Arab casualties in killed, wounded and prisoners were heavy.

The area in which the Israeli Army has been operating had been considered impassable to heavy traffic, and in 1947 General Allenby was forced to change his battle plans because of the bad roads.

By studying old records and battle plans, Israeli commanders discovered a "new" route, which, after some engineering work, was used for surprise attacks on the Egyptians.

The A.P. report on Monday that the U.S. had warned Israel that she faced the loss of diplomatic recognition if she did not stop her attacks on Arab territory was based on a statement by a "responsible British diplomatic informant."

Reports that the U.S. had threatened to withdraw recognition or consideration of the Import-Export Bank loan to Israel were completely untrue, the spokesman said, adding that the representations to Israel were "made in the most friendly interest."



Chief Rabbi Herzog.

First of nine new villages set up

REHOVOT, Tuesday, January 4—A bulldozer began to clear the wrecked Arab buildings from 8,500 dunams of land somewhere in the South of Israel, where the first of nine settlements to be set up this week was founded today.

The settlement, called "Netiva" (pathway), is the third link in a chain of kibbutzim of the ultra-orthodox Agudat Israel Workers' Movement. The Chief Rabbi, Dr. I. H. Herzog, attached a "mezuzah" to the doorpost of a stone building, which had once been an Arab schoolhouse.

Trained at Kfar Sava, the new settlers, none of whom is older than 22, comprise both new immigrants and native boys and girls.

The one other settlement to be

established in the South and the other seven to be set up in the Galilee this week are the first of the 51 new settlements which are to be founded during the next six months. All nine will be located on Jewish National Fund land.

More than 130,000 immigrants arrived in Israel in 1948, the Jewish Agency revealed in Jerusalem yesterday.

The immigrants came from more than 70 different countries. Of this total 6,000 from Cyprus were already in detention camps in this country in January, 1948, and were later released by the Mandatory so that they had not been counted before.

The first group of 900 Jews from Shanghai left for Israel on January 1, it was added.

Let's play the game

By KEITH BEECHER
Sports Editor

On Saturday last a Navy team walked off the field in a game in Haifa against the local Hapoel team when, in the ninth minute of the second half, their captain disagreed with a decision of the referee awarding a penalty to their opponents.

With an eye on the increase of national sport and our entry into the field of international affairs

when hostilities are over, it is imperative for us to learn now that the Game is the Thing and not a win or a loss.

Frankly I was not present in Haifa myself to see the game and, therefore, may not be acquainted sufficiently with the facts of what had transpired previously. But, and this is irrevocable, a team never gives up in the middle of a contest whether they are winning or losing, for any reason whatsoever.

The Weekend Dry Bones

EXAMINING JIMMY'S PHILOSOPHY FROM AN ORIENTAL SCANT...

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